

The Ax laid to the Root of the Tree :

O R, A

DISCOURSE

Wherein the

ANABAPTISTS

Mission and Ministry

ARE

EXAMIN'D and DISPROV'D,

THEIR

Arguments for it Refuted at large,

THEIR

Grounds of Separation from the Church
of *England* demonstrated to be *Slanders*;
and the *Matter* of them most justly retorted
upon themselves, as altogether inconsistent
with the Notion of a *Christian Church*, and
so creating a Constant and Indelible *Preju-
dice* against *Communion* with them.

Wherein likewise

The *Unity* of the CHURCH,
and *Evangelical Priesthood* are asserted
against them and all other *Sectaries*,
of whatsoever Denomination.

L O N D O N:

Printed for G. Sawbridge, in Little-Britain, 1705.

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T H E PREFACE.

R E A D E R,

I Here present thee with, *part* of my *Design* against the *Anabaptists*, one of the most prevailing *Sects* that infests our *Church* here in *England*, if taken in its due *Latitude*, and in all its *Subdivisions*; one of those *Tares* that *Satan* sowed very early among the pure *Wheat* of the *Reformation* from *Popery*, and most sedulously *cultivated* by the *Jesuits* (no question) to this very Day (especially in some of its branches) as may in another place, by God's leave, be made manifest. This hath been their *Policy* from the beginning, to sow *Divisions*, and make *Rents* and *Separations* amongst the *Reformed*, and what they find themselves unable to accomplish by open *Force*, by publick *Opposition*, to effect by *Clandestine* and *Under-Dealings*, by letting loose the little *Foxes*, by stirring up the *Populace*, the *Illiterate* and *Ignorant* against us, after having *poysoned* their hearts with *Envy*, *Malice* and *Hatred*, and in-

toxicated and filled their Heads with all manner of *Heresies*, False and *Antichristian Notions*, and under the Rose allur'd them to their Hands, by gratifying their *respective Lusts*; by an *Indulgence* and Allowance of the very *grossest* of *Immoralities*, as they find them *dispos'd* and *inclin'd*. This ought not to be wonder'd at in the least by us *Christians*, since we are assur'd by the Apostolical Writings, that *all Divisions*, all *Heresies* and *Schisms* own their *Birth* to *Irregular Passions* and *Corrupt Affections*: And this is *Satan's Masterpiece* in those abominable *Instruments* of his, the *Jesuits*, the grandest *Opprobry* and *Scandal* that ever was put upon that *Sacred Name*, *Jesus*, *Saviour*, *Healer*, (excepting one of the Sect I'm at present engaged with, was a greater; tho' most deservedly and craftily Cashier'd by them, I mean, *Titus Oats*;) whilst it is apparent by their *Doctrine* and *Practices*, they are the *Poysoners* and *Murderers* of the Souls of all Man-

Titus Oat's,
dubb'd the Sa-
viour of the
Nation by the
Dissenters.

kind they have to do with, (unless by the especial Grace of God prevented.) For the furtherance and carrying on their Destructive Designs the more successfully, they have most studiously endeavour'd to *corrupt* the Gospel by *False Glosses* and *Interpretations* of its most *Pure*, *Holy*, and *Righteous Doctrines*; that Mankind being *set loose* from the Obligations of *Natural Light* or *Conscience*, and finding *starting Holes* to evade the *Indispensability* of *Evangelical Strictness* and *Obedience*, may there-

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v

by be made *susceptive* of any the most *Vicious* and Immoral Principles that may *gratifie*, *corrupt*, and *misguided* Nature, any thing that may promote a *visible* and *present Interest*, or collogue a *Predominant Lust* or *Passion*.

Hence they teach the Violation of the *Decalogue* itself, that *Law of Charity*, (that *Epitome* or *Summary* of all Offices towards God and Man,) which is therefore call'd the Fulfilling of the Law, *Rom. 13. 10.* and the Bond of Perfection, *Col. 3. 14.* which comprehends the Love of God and our Neighbours, and therefore the whole Law is resolv'd by Christ into these two Precepts, *Matt. 22. 37, 38, 39.*

As to the *First*, These *Corrupters of Morals* tell us, that it is sufficient a Man *love* God at any time before he dies, or at the Point of Death, or on Holy-Days, once a Year, or once in five Years: That we are not so much commanded to love God, as not to hate him.

Myst. Jesuit. Lett. 10. p. 151, 153.

They disengage Men from that irksome Obligation of loving God actually; and *Print*, with Approbation, that a Man may be saved without ever loving God in all his

Life. And against the *Second Commandment*, they assert *Idolatry*, *Witchcraft*, and Abuse of God's Worship. (*Myst. Jesuit. Lett. 5. p. 53, 54.* cited by the Author

Lett. 11. p. 160. cited in Pyrot. Loyolan. p. 38, 39, printed Ann. 1667.

of *Pyrot. Loyolan. p. 30.*) And then, in reference to the *Second Table*, allow of *Undutifulness* and *Disobedience* to Parents, p. 41. *Mur-*

ther,

ther, p. 42. *Uncleanness*, p. 43. *Theft*, *Cheat-*
ing, p. 44. *Equivocations*, *Mental Reservations*, *Vio-*
lations of Oaths, p. 45, 46. *Self-Love*, *Covetousness*,
Envy, *Ambition*, and all the exorbitant Motions
 and first Risings of the Heart, to the Trans-
 gression of God's Righteous Law, p. 46, 47.
 where all these *hideous Immoralities* are prov'd
 from authentick Testimonies, to be allow'd
 and taught by them, without any Regard to
 that of our Blessed Lord, *Matt.* 5. 19. Add
 but unto this, the *Jesuitical Creed*, for the most
 part a most exact and compleat Original of our
Quakers, in reference to their Opinions of the
Oeconomy of our Blessed Saviour, as you may
 find it in the Author of the *Pyrotechn. Loyolan.*
 or of the *Fiery Jesuits Temper and Behaviour*, p.
 31. (very well worth the consulting) collected
 by a *Salamanca Doctor*, and then tell me whe-
 ther *these Jesuits* have not in the highest proba-
 bility been the *Forgers and Contrivers*, or *Re-*
vivers of all the Heresies in these parts of the
 World amongst the *Reformed*, since their first
 Appearance, and most particularly in these
 Three Kingdoms of *Great Britain*, since 1640,
 to this very Day? Or at least, what False Do-
 ctrines or Unchristian Practices may not be
 maintained, profess'd, and practiced confidently,
 with their Principles? Or whether any thing
 can be too Unchristian, or Wicked for them to
 embrace or comply with, to carry on their *In-*
fernal Purposes, and the Enlargement of the
 Kingdom of Darkness? Or whether this poor
Island hath not been the Unfortunate Stage,
 upon

upon which all these Violations of God's Laws have been *acted* in the highest Degree for a many Years together uninterruptedly, and above forty Years since more or less, thro' their restless and most implacable Malice even to this very Day, by their practicing upon and amongst all our Sects, who are nothing in the Bottom, but their *Paws* and *Engines*, to pull down our *Church* and *Monarchy*, and so make way, not barely for *Popery* (which may be termed Innocent comparatively) but for *Jesuitism*, because these *Jesuits* have *de facto* the greatest *Interest*, *Power* and *Influence* amongst us, of any *Order* of the *Church* of *Rome*.

Now to prove this, that all our *Sectaries* without exception, are the *Jesuits Tools*, and do their Work in chief (tho' other Orders be concern'd) is a Business of no great Difficulty, were I nearer to Books; however, I hope to evince it very satisfactorily (tho' not so fully) with such little helps, as I have at hand. But to proceed orderly in this Business, I find a Necessity to *remove one Objection* which I foresee would be made, as it appears in *Fair-warning*, Part 2. Printed 1663, cited out of Mr. *Baxter's Key for Cash*, p. 326, 327, &c. to 335.

And that we may see what they have done (i. e. the Papists) let us discover what *Parties* they insinuated themselves into, (in Mr. *Baxter's* own Words.) As for the Old *English* Bishops, and conformable Ministers, who were of the Faith and Doctrine publicly here profess'd; I confess, I find but little

‘ Evidence that ever the Papists had much to do with them : Mark that. Now !

‘ As for the *Presbyterians*, I do not see any reason to think that ever the *Papists* had any Interest in them of any Men, there being none they more hate, than these two sorts, the *Old Sound Episcopal Men*, and the *Presbyterians*.

To this I answer first in general, that as the *Jesuits* and *Calvinists*, the Fathers of our *Presbyterians*, had their *Rise* much about the same time, so their *Principles* quâ *Presbyterians*, and quâ *Antimonarchists* are much the same. They both, in the first place, agree in that Point of the *Origin of Power from the People*, This is so Self-evident, that there’s no farther need to insist upon it, and so I refer you to the Authors on both sides, and particularly (to make short work on’t) to the *Evangelium Armatum*, printed in the Year 1663.

And then secondly, as to the *Form of Government*, *Monarchy*, in the true and natural Sense of the Word ; for the Proof of which, you may consult the aforesaid Book, where you may see Mr. Calamy’s, Mr. Baxter’s, and other *Presbyterians* Concurrence with the *Jesuits* in this Point. But after, for a fuller Deduction of the particular Principles wherein these *Presbyterians* and *Jesuits* agree, I recommend the perusal of *Lysimachus Nicanor’s Congratulatory Epistle to the Covenanters in Scotland*, wherein you may see the perfect Harmony of the *Presbyterians*, with the *Jesuits* in very many Particulars.

I might

I might add many other *Parallels*, or Points wherein they jump exactly, would the Compass of a Preface allow it; but I hasten to what I proposed to make good more especially, *i. e.* to demonstrate, that the *Presbyterian Faction* have been practised upon by the *Jesuits*, &c. as well as other *Sects*. And this will appear, if you consult Mr. Prinn's *Rome's Masterpiece*, printed 1643, where you shall find B. 7. of the *Great Discovery of the Plot and Treason against the King, Kingdom and Protestant Religion, and to raise the Scottish Wars, communicated by Andreas ab Habernfield, to Sir William Boswell, &c.* That when *Cuneus* or *Conne* had understood from the Lord Archbishop's part [*viz. Laud,*] that he had laboured in vain; his Malice, and the whole Society's waxed boyling hot: [and so:] soon after Ambushes began to be prepar'd, wherewith the Lord Archbishop, together with the King, should be taken. With whom did they consult and confederate to prepare these Ambushes, but with the *Presbyterian-Puritanical-Faction*, as will appear anon? When it follows, 'Likewise a Sentence is passed against the King (for whose sake all this Business is disposed) because nothing is hoped from him, which might seem to promote the Popish Religion, &c. Then 8. 'To perpetrate the Treason undertaken, the Criminal Execution at *Westminster*, caused by some Writings of *Puritans*, gave Occasion of the first Fire; which thing was so exasperated and exaggerated by the *Papists* to the

' the *Puritans*, that if it remained *unrevenged*,
 ' it would be thought a *Blemish* to their *Reli-*
 ' *gion*: the Flames of which Fire, the subse-
 ' quent *Book* of Prayers increases, [the *Scot-*
 ' *tish* Common-Prayer-Book,] §. 9. ' In this
 ' Heat, a certain *Scottish* *Earl*, call'd *Max-*
 ' *field*-----was expedited to the *Scots* by the
 ' *Popish* *Party*, with whom two other *Scottish*
 ' *Earls* *Papists* held Correspondency : he ought
 ' to stir up the People to Commotion, and
 ' rub over the Injury afresh, that he might en-
 ' flame their Minds, precipitate them to Arms,
 ' by which the *hurtful* *Disturber* of the *Scottish*
 ' *Liberty* might be slain [i. e. Archbishop *Laud*,
 whose Death we see was *originally* plotted by
 the *Jesuits*, and executed by the *Presbyterians*,
 their *Executioners*; as was likewise the Death
 of the King (tho' executed indeed by the In-
 dependent-Millenarian-Party) if he would not
 be gain'd over to their Party, §. 10. ' There
 ' by one Labour, Snares are prepar'd for the
 ' King : for this Purpose the present Business
 ' was so order'd, that very many of the *Eng-*
 ' *lish* should adhere to the *Scots*; that the King
 ' should remain inferiour in Arms, who (there-
 ' upon) should be compell'd to crave Assistance
 ' from the *Papists*, which yet he should not ob-
 ' tain, unless he would descend into Condi-
 ' tions, by which he should permit *Universal*
 ' *Liberty* of the exercise of the *Popish* Religion
 ' for to the Affairs of the *Papists* would succee
 ' according to their Desire. To which Con-
 ' sent, if he should shew himself more difficult
 ' the

ed, there should be a present Remedy at Hand :
 eli. for the King's Son growing very fast to his
 ose. Youthful Age (who is educated from his Tender
 cot. Age, that he might accustom himself to the
 this Popish Party) the King is to be dispatched :
 ax. for an *Indian Nut*, stuffed with most sharp
 the Poyson, is kept in the Society (which *Cu-*
 tish *neus* at that time shewed often to me in a
 gh boasting manner) wherein a Poyson was pre-
 and pared for the King, after the Example of his
 en *Father*.

ms. To these Passages may be added likewise,
 tti. the Concurrence of *Cardinal Richlieu*, §. 12.
 aud. Things standing thus, there arrived at Lon-
 d by don from *Cardinal Richlieu*, Master *Thomas*
 rian. *Chamberlain* his Chaplain and Almoner, a *Scot*
 death by Nation, who ought to assist the College
 e In of the Confederated Society, and seriously to
 d no set forward the Business, to leave nothing un-
 here attempted, whereby the first Heat

the might be exasperated : for which
 fine. Service he was promised the Re-
 Eng ward of a Bishoprick. *Great Disc.*
 King *Prinn's Rome's Masterpiece*.

See Mr. Prinn's
 Jus Patron. in
 the Epist. to
 the Reader.

here Thus we have the Matter of *Fact* prov'd even
 stand Demonstration, by Mr. *Prinn* an avow'd *Pres-*
 ot ob *byterian*, that the *Papists* had actually a vast In-
 Cond est in the *Presbyterians*, even to the enkindling
 vers. their means the *Scottish War*, the *Fore-runner*
 ligion the *King's*, *Kingdom's*, and *Church of Eng-*
 ccee d's actual Destruction for a time, according to
 Com e *Jesuits* original Project; from whence the
 ficul boaching, and, what was worse, the *Toleration*
 the of

of the most horrid *Sects* that ever any particular Church was infested with, over-run, or covered with; and so much for a touch of Mr. *Baxter's* *Veracity*; so that it's apparent in the first place that the *Presbyterians* were the *Jesuits* Tools, and really did their Work to a *Tittle*, by breaking the *Ice*, and letting in upon us an *Inundation* of all manner of *Blasphemous Antichristian Opinions*, and *Immoralities* that over-flow'd the Three Kingdoms; so that no doubt is to be made from this *Matter of Fact*, but when the *Jesuits* have any Work to be done by them, they have ways and means to address themselves unto, and to insinuate themselves into them, as well as any of the less esteemed *Sects*, since by woful Experience we find they can, as occasion shall serve, agree in *eodem tertio*, to contrive by any manner of means, the Ruin of what they equally Envy and Malign, the Church of England. From which I shall infer, that the promoting *Animosities*, *Misunderstandings*, *causeless Separations* amongst us, is to prepare and pave the Way for *Popery*, and to do the Work of *Popish Emisaries* and *Jesuits*, and that the farther from the Church of England, the nearer to Rome; and that to *Tolerate* all manner of *Sects*, is to give them, who lurk behind the Curtain, and Rejoice at our *Divisions*, the greatest Opportunity of settling, what we make such loud and pious Outcries against, and pretend the greatest Abhorrence of, *Popery*. This hath been the grand Design ever since the Reformation, to gain a legal *Toleration* of all *Sects* whatever there be.

hereby to *creep* in amongst the *Croud*, or if excepted, yet to have a fitter Opportunity to influence them, and to instil their pernicious Principles, as to *Politicks* and *Religion*, and to instruct and manage them in the surest Methods of *destroying* our *Church*. And which is to be observed, and never to be forgotten; This particularly was the Condition, [*viz.* a Toleration] upon which the *Popish Party* offer'd their utmost Assistance to King *Charles I.* to compose the *Scotch Troubles* [which themselves had blown up and fomented, as hath been prov'd,] and to settle him in his Throne in Peace, to permit an Universal Liberty for the Exercise of the *Popish Religion*; because so the *Popists* hoped their Affairs [*i. e.* the Extirpation of the Reformed Religion amongst us] would succeed according to their Desire. Large and partic. Discov. in Mr. *Prinn's Rome's Masterp.* S. 10. p. 18.

By this I hope, it's plain, even to a Demonstration, that the *Presbyterians* were the first to erect the *Jesuits* and other *Popish Priests* address'd themselves unto, in order to bring *Church* and *State* into the utmost Confusion amongst us; to alter the Government by taking off the King, then to erect a Common-wealth, or at least to discard the Royal Family, and set up an Elective Monarchy, and if possible, by these *Dia-bolical* Methods and most Accursed Experiments, to try once more for Popery.

Now

Here it will not be improper to Transcribe part of Pope Pius V. his Bull giving ample Encouragement to such unchristian and abominable Undertakings;

‘ We further will
‘ and authorize the Wise and
‘ Learned of our Ecclesiasticks,
‘ expert in Divine Service, to
‘ labour, endeavour and devise
‘ all manner of Devices to be
‘ devised, to abate, assuage
‘ and confound those Heresies
‘ repugnant to our Sacred Laws,
‘ that thereby these Hereticks
‘ might be either recall’d to
‘ confess their Errors, &c. or
‘ that a total Infamy may be brought upon them and their Posterities
‘ by a perpetual Discord and Contention amongst themselves
‘ by which means they may either speedily Perish by God’s Wrath
‘ or continue in Eternal Difference to the Reproach of Jew, Turk
‘ Heathen, nay to the Devils themselves. Given at Rome, 6. 14.
Maii.

Fox Firebrands.
pt. 2. p. 41.

Primo Pontif.
Pius Quintus,

To this purpose I shall here recite a Famous Passage out of *Campanella de Mon. Hisp. c. 25.* which I must supply too out of *Anthony Egane* in his *Romanists Designs detected*, p. 13. (not having *Campanella* by me) for the promoting of the Spanish Interest in Queen Elizabeth’s Days, which indeed was the Plat-form of our Jesuits Proceedings, in a great measure, during the late Civil Wars. (1.) ‘ Above all, to breed

‘ Dissentions and Discords among our selves
[which they have effectually done by setting
on the Old *Sectaries*, and by inventing New Heresies.] (2.) ‘ By
‘ reducing them from an *Hereditary*

Egane’s Rom.
Designs, p. 13.

into

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into an *Elective* Kingdom, or into the Form
 of a *Common-wealth*. (3.) By stir-
 ring up the *Irish* to a *Rebellion* or
Revolt, *Egane*, p. 16. [which hath
 been actually done since:) and
 whereas Mr. *Prinn* cites *Campanella*,
 in his writing of *Ireland*, p. 207. '*Quod in Regno*
illo seu Insula Catholicis maxime Monachi Ordinis
Francisci summopere deamentur, &c. com-
 paring (saith he,) the late mon-
 strous Increase of *Jesuits*, but
 especially of these *Fryars* and
 Monks in *Ireland*, before the
 Wars broke forth, in which they
 were most active, as I have elsewhere disco-
 vered ——— by undeniable Evidences, to
 which I refer the Readers, and then com-
 pare them with the late extraordinary Growth
 of *Anabaptists* and *Quakers* throughout *Ire-*
land, who have over-spread that Kingdom
 since the Wars there, by means of those *Jesu-*
its and *Franciscan Capuchin-Fryars*, who turn'd
 disguised *Anabaptists* and *Quakers*, to under-
 mine our Church, Religion, Ministers, and
 seduce the People under those Disguises, with
 more freedom, safety, countenance, success than
 ever they did formerly by any other Policies,
 or the open profession of Popery, we may
 doubtless conclude, that they are the *Orig-*
inal Erectors, the *Principal Ringleaders*, *For-*
menters of these increasing Sects.

Prinn's New
Discov. of some
Rom. Emissa-
ries, p. 10.

Hidden Works
of Darkn. p. 93.
 100, 101 10 —
 214. 208 10
 258.

To

Prinn's New Disc.
of some Romish Emis-
saries, &c. printed
58. p. 10.

To this Passage I shall add
another of his very Material
which may give greater Light
into their *Plots* and *Designs*
in his Epistle to the Reader, in

his *Jus Patronatus*, printed 1654. —

' The chief Particulars whereof, in respect of
' Religion, are (saith he) to put all Churches
' Colleges, Lands, Rectories, Tithes, Revenues
' into Feeoffees-Hands; to allow only Arbitra-
' ry Pensions out of them, to Ministers and
' Scholars for their Maintenance, and convert
' the rest to other Uses: to erect *Itinerary Pre-*
' *dicants* fixed to no certain places, instead of
' Parochial Ministers [see the sad and most
Scandalous Project represented to the Life, in

*Mercur. Cambro-
tan.* 1652.

the *Gemit. Ecclesiæ Cambro-
tannicæ*, and, a true and perfect

Relation of the whole Transaction
concerning the *Petition of the Six Counties of*
South-Wales, &c. both printed in the Year
1654,] allowed and chosen only by a Select

Walson's *Quodlib.*
p. 92, 93. 144. 385.
Will. Clark, his
Reply to Parsons Li-
bel, f. 74, 75.
Campan. de Mon.
Hisp. c. 18, 19, 23,
25, 27.

Committee, not presented by
our Patrons. ' To broach out

' Heresies and new Opinions
' in Religion, by Jesuitical
' Emissaries and Seminaries in
' all places; to sow the Seed
' of Schism and Divisions, not
' only in Divinity, but like-
' wise in Philosophy, and all other Arts and
' Sciences, to distract and divide us, to pro-
' mote and cry up the Study of Astrology, to
' alienate

alienate Mens Minds from Religion and Piety ; to set up new Orders, and Sects, and Religions ; to procure a general Toleration of all Religion ; to revile and disgrace our antient Ministry, and Ministers ; question all antient Truths, Principles of Religion, and Articles of the Creed ; which *Johannes Bapt. Poza*, and some other *English* and *Spanish* Jesuits have done ; as you may read at large in, *Societatis Jesu nova Fidei Symbola. Et in impia, scelerata, & horrenda Anglicorum & Hispanicorum Jesuitarum Censura in Symbolum Apostolorum*, Printed 1641. at the End of *Alphonfi de Vargas Toletani Relatio ad Reges & Principes Christianos, de Strategematis & Sophismatis Societatis Jesu, ad Monarchiam Orbis Terrarum sibi consciendam*.

Out of which, all the blasphemous, monstrous Opinions and Heresies, have been originally extracted and vented by the Jesuits, under other disguises ; as those who compare them, may at first discover. *Prinn's* first Epistle to the Reader before his *Jus Patronatus*.

But to take a more general Survey of their *Design and Plot*, in reference to the *State*, as well as the *Church* and Religion, I shall present the Reader with another Passage of *Mr. Prinn*, who made it a great part of his Business to trace them in those most wicked and horrid Times. What their Designs have been to change and ruin our Monarchy, Kingdom, Government, Laws, State, you may read at large in *Campanella de Mon. Hisp. c. 25. 27. Watton's Quodlibets* especially, p. 309, to 334. *Rome's Ma-*

‘ *ster-Piece, Hidden Works of Darkness brought*
 ‘ *to Publick Light, and my Speech in the Par-*
 ‘ *liament. Take the Main of all in the politick*
 ‘ *Instructions of the Arch-Machiavelian Cardinal*
 ‘ *Richlieu, who after he had (by the Jesuits*
 ‘ *and Popes Nuncio’s Assistance) raised the first*
 ‘ *Wars between England and Scotland, promo-*
 ‘ *ted, fomented the horrid Rebellion in Ireland*
 ‘ *and ratified an unnatural Division and War be-*
 ‘ *tween our King and Parliament in his Life, re-*
 ‘ *commended these Instructions to the French*
 ‘ *King, and Mazarine his Successor, at his Death*
 ‘ *1642, since published by Conti de Galeazzo*
 ‘ *Gualdo Priorato, in his Historia, Part 3. See*

‘ *page 175, 176. That above all things*



‘ *He, the French King, should endeavour*

‘ *to keep the Government of Great Britain*

‘ *DIVIDED and DISUNITED, by Upholding*

‘ *the weakest Party, that the other might not*

‘ *make it self powerful; Reducing the Three*

‘ *Kingdoms of England, Scotland, and Ireland*

‘ *to be DIVIDED, either by NOMINATING*

‘ *other KINGS, or by Reducing it to a Common*

‘ *wealth; so to order it, That it may not be*

‘ *entirely One, but Divided. —————*

‘ *— And then concludes in these Words, ‘ He*

‘ *successfully these Plots have been pursu’d,*

‘ *we all visibly behold and feel by sad Expe-*

‘ *rience.*

‘ *— And may I not add, That whereas he*

‘ *but one Particular of this Advice accomplish’d*

‘ *we that are now living have seen almost*

‘ *Whole of the remaining Part successively pursu’d*

Practice: The *Jesuits* having the Honour of the Project, and our *Sectaries* to be the Instruments, the *Paws*, the *Forlorns*, the *Executioners*, the *Jack-Ketches* to that crafty and accursed Generation, ever since *Powder-Plot*, in all the publick Disturbances, *Seditions*, *Rebellions*, and *Changes* of Government; and in all the *Alterations* that have been attempted upon our *Church* and *Religion*, in these three Kingdoms, to this very day.

To evidence and confirm this Observation, many Instances might be produc'd of the unwearyed Diligence and Activity of the *Jesuits*, and other Orders of that Church, during the whole Progress of the late most barbarous Civil Wars, in particular, (which must not

be omitted in this Place) 'There is a notable Story Printed, call'd the *False Jew*, wherein is express'd his Design and his Discovery, how that he was sent over from *Rome* by a

This Story of Ramsey, the Scotch Jesuit and pretended Jew, was printed 1653.

special Order from the *Jesuits*, and with personal Uction from the Pope; and how, one while, he was to have come over under Notion of a *Taylor*, with Direction to joyn with the *Anabaptists*, and to preach Notions, [*Heresies*, &c] but now he came over under the Pretext of being a converted *Jew*, being an excellent *Hebriacan*, and circumcis'd at *Rome* for that purpose; ----and in that Relation you shall find he join'd with the *Anabaptists* at *Wrexham* and was rebaptiz'd by them, where he preached Notions amongst them: Amongst others

' this was one, That that Place, *Luke 17. 12.*
 ' where tis said, *the Kingdom of God is within*
 ' *you*, he gave this as the most proper Sense of
 ' the Original, *viz.* The Kingdom of God is
 ' so within you, in that it is not without you
 ' in Forms and Ordinances. [Observe by the
 ' way, the Jesuit preaching up *Quakery* imme-
 ' diately after he was dipt; just converted to
 ' *Anabaptist*, and instantly starting up a *Quaker*
 ' so naturally does *Anabaptism* tend or lead to
 ' *Quakery*.] With which Interpretation [the
 ' Devil of a Fellow] he said, Lieutenant *Hob-*
 ' *son*, a Teacher among the *Anabaptists*, was

V. Farmer's
great Mystery
of Godliness,
and Ungodli-
ness. P. 77,
78. Printed,
1655.

' mightily taken. Another Design
 ' of this Deceiver was to bring the
 ' Authority of our Translation
 ' the Scripture into Question, and
 ' and prevail'd so far, that some
 ' them entertain'd Scruples about
 ' it; but now the Design is ne-
 ' moulded, and now not *Translation* only, but
 ' all outward Scriptures must be denied and re-
 ' jected: And these Men (*viz.* the *Quakers*)
 ' can from their infallible Spirit, make No-
 ' Ones.

It were too tedious an Undertaking to
 lege here all the Instances of *Jesuits* Heading
 and Dictating to our *Anabaptists*, *Quakers*
 and other *Sects*, (which may be farther enlarg-

However, I shall here insert
 some few Instances more, for the
 further Confirmation of what
 hath been said already: As first,

ed upon in another
 Place) and therefore
 I shall only revive your
 Memories, by present-

ing unto you some more of these *Advices and Policies* of these Grand Architects of all Manner of Villanies, with some few *Matters of Fact* thereupon, and so take my leave of this most seasonable, tho' odious and most horrid Subject.

of one Harper, who, about the Year 1584, preached after a Puritannical manner in the Town of Norwich. Foxes & Firebr. Part 2. p. 58. Then Dr. Thomas Ramsey, said to be a Lay-Jesuit at least, who several times own'd himself, That he had preached sometimes in an Independent Shape, other times in an Anabaptist and Quaker's Shape, and had the Pope's Bull for what he did. Id. p. 94. One Jackson, a Clergyman of the Church of Rome, for several Years past, viz. Ann. 1668, 1669, and 1670, preached within, and about the Country of Limerick, amongst the Nonconformists of those Parts. Id.

107. But to see how zealous the Jesuits were to propagate Anabaptism, take this Specimen from a Letter that was entred in the Society of Jesus at Paris, a Copy whereof was sent to Archbishop Usher, 1652. It is not ripe enough as yet to set Anabaptism a madding at this time, but rather set Enmity and Variance between Sir John Presbyter—and the Independent.——We have sent private Intelligence unto Patient [Fleetwood's Chaplain in Ireland, and a great Dipper of the People, &c.

'The Anabaptists increase a-main, and Peter Pain, who was lately discovered, hath fled from those Parts, and is gone into Yorkshire, where he goeth now under the Name of T. C. Look into the Licence-Book, and you will know under what Names he was to go in case of Discovery, Foxes and Firebr. Part. 3. p. 1.

'Francis Throgmorton, being condemn'd for High Treason,——before his Execution,——confessed, That there were in England above a Dozen, that he knew, who were permitted to preach by the Jesuits Licences, purposely to breed a Faction in these Dominions Foxes and Firebr. Part 2. p. 61.

Add to these that of Oliver's, in his Speech in the Painted Chamber, Sept. 4. 1654. (who knew as well as any Body) 'That [there] were Multitudes of Romish Emissaries and Vermin, [then] residing and wandring up and down freely amongst us, to seduce and divide the People, by setting up new Sects, and separate Congregations, in all places, and broaching new Notions and Opinions of all sorts, or old Heresies and Blasphemies, not saying Masses, praying to Saints and Images, or crying up the Pope's Supremacy, &c. as heretofore. Foxes Firebrand, Part 2. page 144.

One Piece of *Advice* they have given, and most zealously, was (and is to this Day) to root out *Episcopacy*. Thus *Contzen* in his *Politicks*, 'The Doctors and Leading-Pastors must be put out ——— when the Leaders are down, all will submit. ——— How easie is it in *England* to bring the *Puritans* into Order, if they be forc'd to approve of *Bishops*, &c. *Fair Warning*, Part 2. p. 30.

The *Jesuits* crept into all Societies, and acted all Parts.——They set up Persecutions and Clamours against *Bishops*, and the ablest Ministers of the Land; (for it was the Papists that set up the Opposition against *Bishops*, as appears by *F. Sibthorp's* Letter to *F. Medcalf*, who saith, *And now they are pulling down that Wall, which at once adorn'd and defended their Way*, I mean their Government; *their Vineyard* (as they use to preach) *is laid waste, and the wild Beasts of the Forest* (you know whom they mean) *may enter in.* *Fair Warning*, Part 2. p. 5.

Of this Matter of Fact, the truly Learned and most deservedly Judicious, Bishop *Saunders* was thoroughly convinc'd: 'Possibly, say he, it will not please them, but I must speak it out, both for the Truth's sake and theirs viz. That themselves (i.e. the Sectaries) are in Truth, tho' not purposely and intentionally, yet really and eventually the great Promoters of the *Roman* Interest amongst us and that more Ways than one: First, by putting to their Helping Hands to the pulling down *Episcopacy*. Its very well known to

man

many, what rejoicing that Vote brought to the *Romish* Party: How even in *Rome* it self they sung their *Io Pæans* upon the Tidings thereof, and said triumphantly, *Now the Day is ours, now is the fatal Blow given to the Protestant Religion in England.* They who, by conversing much with that Nation, were well acquainted with the fiery turbulent Spirit of the *Scottish* Presbyterians, know as well how to make their Advantage thereof, and handled the matter with so much cunning, by fomenting their Discontents under hand, till they had fram'd them, and by their Means some of the same Party here to become the first Instruments for the carrying on of their great Design. And this I verily believe was the Master-piece of the whole Plot: They could not but foresee,---That if the old Government, a main Pillar of the Building, was once dissolv'd, the whole Fabrick would be sore shaken, if not presently shatter'd and ruin'd.---And when the Waters should be sufficiently troubl'd and muddied, then would be their Opportunity to cast in their Nets for a Draught. Bishop *Saunders* cited in *Fair Warning, Part 2. p. 24.*

Second Advice; 'You will do well to make it appear under-hand, how near the Doctrine and Discipline of the Church of *England* comes to us, how willingly their Articles would be interpreted in a Catholick Sense, at how little distance their Common Prayer is from our Mass, whereby you may persuade the World, That the Protestant Religion is weary of it self, and

the wisest and ablest Men of that Way, are so moderate, That they would willingly come over to us, or at least meet us half Way

hereby the more staid Men will become odious, and others will run out of all Religion for fear of Popery.

Letter from Seignior Bellarmine to Father Young, dated April 16. 1662. second Part of Fair-Warning, p. 62.

To this purpose, Heth, a Jesuit, in the Eleventh of Queen Elizabeth, asserted before the Bishop of Rochester, That there were no set Forms [of Prayer,] own'd that he had labour'd to refine the Protestants, and to take off all Smacks of Ceremonies, that in the least tend to the Romish Faith. This Heth, in particular, had receiv'd Orders from his Superiors to propagate Anabaptism here, in a Letter dated from Madrid, October 26. 1568. of which I shall here insert an Abstract. Brother, the Council of our Fraternity have thought fit to send you David George Theodorus Sartor, and John Hutts, their Collections, which you may distribute wherever you may see for your purpose, according to the peoples Inclinations: These Mixtures, with your own, will not only a little puzzle the Understandings of the Auditors, but make your selves famous.——Hallingham, Coleman, and Benson have set a Faction among the German Hereticks; so that several who have turn'd from us, have now deny'd their Baptism, which we hope will soon turn the Scale, and bring them back to their old Principles, &c. Nalson's Collect. Vol. I. Introduct. p. 45.

Searching his Lodgings, among other Things they found a Book dated the first of Pius V. to preach what Doctrine that Society pleas'd for the Dividing of Protestants, particularly naming the English Protestants by the Name of Hereticks: In his Trunk were several Books for denying Baptism to Infants, &c. p. 47.

So that hence it is evident who were the first Propagators of Anabaptism in England, and for what End; why, to bring them back to their old Principles, to Popery again: And hence appears upon what Forge the Dissenters Objections, Arguments, against our Episcopacy, Ceremonies, Liturgy, were first hammer'd; and without ought to be noted. That they have succeeded better against us by their Covert under-hand Dealing, in playing the Sectaries upon us, than all their Volumes of Arguments, by all their Suarez's, Becanus Bellarmine's whatever.

And thus these sort of Men very early lick up the Slaver of Jesuits, and other Missionaries of the Church of Rome. For

And that one Faithful Commin, a Friar of the Order of St. Dominick, most zealously preach'd up these Objections and Novelties about the Nation, in the Year 1567, in the Ninth of Q. Elizabeth, rail'd against the Pope, pretended to the immediate Dictates of the Spirit, and insisted much upon Tenderness of Conscience, was famous for his Gift of extempore Prayers, told his Auditors that Spiritual Prayer was the chief Testimony of a true Protestant, and that the Set-Form of Prayer in England was but the Mass translated. But that which was very remarkable of this Commin, was, That after having been carried before the Queen and Council, and his farther Examination being adjourn'd to another Day, upon his giving Bail, &c. the said Commin made his Escape, got over immediately to Rome, where Pope Pius Quintus order'd him to be clap'd up into Prison; but that Commin writing to the Pope, that he had something of Importance to discover, &c. the Pope sent for him the next Day, and as soon as he saw him said, Sir, I have heard how you have set me forth, and my Predecessors, among the Hereticks in England, by reviling my Person, and railing at my Church: To whom Commin reply'd, I confess my Lipps have utter'd that which my Heart never thought, but your Holiness little thinks I have done you a considerable service notwithstanding, &c. to which the Pope return'd, How? Sir, said Commin, I have preach'd against Set-Forms of Prayer, and I call'd the English Prayers English Mass, and have persuaded several people to pray spiritually, and extempore; and this hath so much taken with the people, that the Church of England is become as odious to that sort of people whom I instructed, as Mass is to the Church of England; and this will be a Stumbling-Block to that Church, whilst it is a Church: Upon which the Pope commended him, and gave him a Reward of 2000 Ducats for his good Service. Nalf. Col. Vol. 1. Introduct. p. 42, 43.

This we all know hath been their grand Artifice for many Years past, and by which they did infinite Mischief to our poor Church: But by the way observe, This was a Slander and Lie put into the Mouths of our Sectaries by the Jesuits and other Orders of the Church of Rome, merely to create Prejudice, without any manner of Truth in it. None of our Enemies could ever properly fix Popery upon our Liturgy, Articles, &c. *Omne Simile non est idem*, every like is not the same: They might with as much Inge-

Ingenuity charge the *Creed*, and *Lord's Prayer*, and the *Holy Scriptures* themselves, with *Popery*. It's true, in the *Reformation* we retain'd the *Catholicism*, and rejected the *Popery*; the pure *Antiquity* we pick'd and cull'd, and cast away the NAUSEOUS and FULSOME NOVELTIES; and this indeed, whether they will or no, take it how they please, we care not, we do most justly call *Popery*. I hope none are so ignorant as to aver, that *Popery* and *Catholicism* are convertible or æquivocal Terms, any more than *Chastity* or *Whoredom*; or to say, all the *Prayers*, and all the *Articles* of Christianity, in use, or profess'd by the Church of Rome it self, are *Popery*. Thanks be to God, we are able to maintain the *Liturgy*, *Doctrine*, and *Discipline* of the Church of *England*, against all the *Papists* and *Sectaries* (amongst us at least their *Brats* and *Forlorns*, they lend out to picquer with us) of the whole World, and prove the *Antiquity* and *Universality* of all our *Doctrines* and *Discipline* beyond the *Times* of *Popery*, or by the Testimony of the Church *Catholick*, (before *Antichrist*, in the *Fanatick* Sense, had a Being in the World, or was born.) But this hath been the main Outcry of our *Sectaries*, and as silly and false as it is, (by our Pulpit *Bell-Weathers*, whether the *Sectaries without*, or our *Grave Low-Church-Men forsooth*, of as little *Learning*, as common *Honesty*, and true *Piety*) hath been a main Ingredient in our Church's *Ruin*, and without an extraordinary Repentance, and Mercy of God, hath doubtless been manag'd

manag'd, to the eternal Loss of *Myriads* of Souls by these *Self-interrested, Self-Lovers, empty Populasters, and Belly-Gods.*

A *third* Advice is this; 'It were well if you took all just Occasion to make it plain to the People, That there is *no Ordination or Succession of Bishops, Pastors, and Ministers in England*, and that they who are pretended *Bishops and Ministers*, are either *worldly and careless* on the one hand, or so *factious* on the other hand, that it were well they were *removed*; however it were well the People should be taken off from them, by a clear Discovery of their Unworthiness. *Bellarmino's Letters* cited in *Fair Warning, Part 2. p. 64.*

Obs. I. Observe (1) from whom all our *Sectaries* have taken up this Argument against our *Priesthood* or *Ministry*: Is it not as clear as the Sun at Noon, how busie these *Romish* Emis-
saries have been amongst our *Sects*; nay, that they are the very *Soul* that actuates and influences our grand Body of *Sectaries*, *wholly* and in every *Part*?

Obs. II. Observe, again, the foolish and malicious Zeal of these *Politico's*, to *defile* their own *Nest* merely to defile others; that they don't value their own Honour, nor care what *odium* they reflect upon themselves, or how they expose themselves, meerly for Mischief's sake to others.

Obs. III. Yet in the *third* Place, I desire it may be remark'd, without particularly insisting upon

upon a thorough Confutation of this Objection which hath been over and over baff'd by *Arch Bishop Bramhal, Mason, Bishop Fern*, and a many others, that for this Reason we can vindicate our *Ordinations* better than they can theirs (which must be null, if ours be, infallibly) because their innumerable Schisms by *Antipopes &c.* for many Years uninterruptedly, and very often, yet never (as I can recollect, or have observed) have affected our *Orders* in the time of our *Vassalage* to that *See*; our *Ordinations* being always (to the best of my Memory) perform'd here at Home: so that I am inclin'd to be of the Opinion, That there's not a particular Church in the World now in being, that hath been less affected with *Schism* than ours or less liable to any Objection from the *Nullity* and *Invalidity* of *Ordinations* or *Consecrations* and *None* more than *Theirs*; as their own *Mr. Savage* hath sufficiently prov'd in his *Nullity of the ROMISH PRIESTHOOD*, which I think, was never attempted to be answer'd by any of the *Zealots* of that *Communion*.

(4.) Yet fourthly, granting their Charge to be really true, it's the Heighth of *Impudence* for them, or our *Sectaries*, to make this Objection against us; Tho' they may say something for theirs, I am sure our *Sectaries* have not a Syllable to urge upon their Account; as, I trust in God, I have satisfactorily prov'd in the subsequent Discourse.

(4.) Now comes in a *fourth Advice* of the afore

fore-mention'd *Contzen*, to procure a *Toleration*;
Some (says he) must be suborn'd to beg im-
portunately of the Prince for Liberty to exer-
cise their Religion, and that with many and
gentle Words, that so the People may think
the Prince is not inclin'd to Novelty, but only
to Lenity; in *Fair Warning, Part 2. p. 30.*

Yes, yes, 'tis *Toleration*, that's the *Trojan Horse*,
that's to let in all manner of *Evils*, and *Hell* it
self loose upon us. 'Tis this that our *Sinons* con-
tended for, even unto Blood, for many Years
before 41, and labour'd for tooth and nail, for near
30 Years since the Restoration. 'Twas for the
Refusing this hellish Liberty for *Dissenters* for-
tooth, as well as for the *Papists*, that *Charles I.*
of most blessed Memory, lost his *Three Crowns*
and his *Life*: The Popish Party struggling so
hard for it, argues the imminent Danger of it to
the *Establiſh'd Religion*, as well as the superlative
Wickedness of the thing it self upon all Manner
of Accounts, and the unspeakable Advantage
and Encouragment it gives to *Popery*, or it's im-
possible they should ever be so eager for it, or
their *Spawn* our *Sectaries*, as most direful Expe-
rience hath sadly convinc'd us.

Now, What hath been the Effect of this Li-
berty, but the *Propagation* of all manner of *He-
resies* and *Immoralities*, the starting up new *Opi-
nions* every Day, the *Blaspheming* of God, Con-
tempt of his *Ordinances*, and publick as well as
private *Worship*, and the *Subversion* of all *Reli-
gion*? The giving these *Jesuits* all manner of
Opportunity of *propagating Popery*, multiplying
Heresies

Heresies and Divisions, with a thousand times greater Safety than in 1627, tho' then arriv'd to so high a Pitch of Confidence and Security, as tickling themselves with the Thoughts of our Misery, and Approach of our Ruin. 'I cannot but laugh, (saith an *Atheistical Jesuit* in his Letter to the *Father Rector at Bruxells*, 1627, found in the *Jesuit's College at Clerkenwel. Egan's Rom. Designs detected*, p. 4.) to see how some of our Coat have accoutred themselves, you would scarce know them if you saw them; and 'tis admirable, how in Speech, in Gesture, they act the *Puritans*. The *Cambridge Scholars*, to their woful Experience, shall see we can act the *Puritans* a little better than they can do the *Jesuits*. They have abus'd our sacred Patron *St. Ignatius* in Jest, but we'll make them smart for it in Earnest. [*] I hope you'll

[*] *This jolly Fellow sure had quite forgot the Story of some of his Fraternity. Whilst five Jesuits at Prague, were Playing [or acting] the Devils, a sixth real Devil came from Hell into their Company, and so bugg'd one of them, that he died within three days after. Lud. Luc. p. 17. Proph. Hildeg. fulfill'd, p. 61. cited in Pyrotechnia Loyolana, p. 66.*

excuse my merry Digression, for I confess unto you, I am at this time transported with Joy, to see how happily all *Instruments* and *Means*, as well great as less, co-operate unto our Purposes. —

Another remarkable Story of their Acting, worth setting down in this Place, which was thus: We find Mr. Waddesworth did depose in Writing, & vivâ Voce, at the Lord's Bar, That one Henry, alias Francis Smith, alias Lloyd, alias, &c. — before the Scottish Wars, did tell him in Norfolk, — That the Popish Religion was not to be brought in here by Disputing, or Books of Controversie, but with an Army, and with Fire and Sword. And when, according to

this menacing Detemination of F. Smith, the Jesuits had fomented a War betwixt England and Scotland, 1639. it seems, upon their Solicitations, the King of Spain had provided a New Spanish Armado and Land-Army of old Soldiers, to invade the Western and Southern Parts of England, when the Forces and Ammunition were drawn into the Northern Parts against the Scots, which Design was broken and detected by the Hollanders unexpected Encounter of their Fleet on the English Coasts, and the Pacification in Scotland; which appear'd by the Confession of an English Pilot in that Navy on his Deathbed, mortally wounded in the first Fight, to an English Minister and others, to whom he reveal'd it out of Conscience; [Pyrotech. Lyol. p. 118.] as also by some Letters and other Evidences, and by a Pamphlet made and printed by the Jesuits, 1640. in which, among other Passages enter'd in the Parliament Journal, Nov. 14. 1640. there was a particular Prayer, for the holy Martyrs which suffer'd in the Fleet sent against the Hereticks of England, 1639. With this Net, the Papists must fish in troubl'd Waters. To which purpose, the Pope's Nuncio, with the secret College of Jesuits in Queen-Street, summon'd a Convention of Jesuits, having got secretly into private Pay an Army of 7000 Papists; upon which, the Fathers of the Society were so confident of Success, that in the Jubilee 1640,—at Aquisgran, or Aken, in their publick Hall they had an Interlude, which they invited People to by printed Tickets, signifying the Triumph of the Popish Church of Rome, by Pageants brought upon the Stage, subduing all her Enemies till that Day by their means. But in their Follity, when two Armies came in, one of Jesuits and Papists, another of the Protestants, ready to encounter, a Jesuitical Actor, in the Habit of a Mass-Priest, comes in divining Success to the Popish Army, praying for it with an affected Devotion, and solemn Invocation (or rather Prophanation) of God's Name; upon which the Popish Army of Actors, as certain of the instant Victory, utter'd these Words, (as their Parts directed them) with a loud and reiterated Voice and Shout, Pereat, pereat, quilibet est Hostis Ecclesiæ; i. e. Let him perish, let him perish, whoever is an Enemy to the Church: At the Repeating of which Words, a great part of the Stage on which they acted, together with the whole Popish Army, (not one Soldier or Captain excepted) fell to the Ground immediately, while their feigned Enemies (personating the Protestants) were left standing on the other part of the Stage which fell not at all. With this sudden Fall many of the Popish Army were bruised in pieces, with the Beams of the Stage falling upon them, who through Pain and Horror needed no Monitors to silence their Outcries: Others, with broken Limbs, were carried to the Chirurgeon's; and the rest, confounded with shame, crept away secretly under the Vail (p. 120) to their Lodging, So this Ignatian Play ended in a real unexpected Tragedy, and a real Rout of the whole pretended Victorious Popish Army of

‘ the Jesuits ; and the Scottish Wars that Year (which they
 ‘ much depended on) through God’s Mercy, concluded in a blessed
 ‘ Peace and Union betwixt both Nations. Pyrotech. Loyol. p. 120
 citing this whole Passage out of Mr. Prinn’s *Hid. Works of Darkn*
 p. 109, 144, 170, 171. *Comp. Hist.* p. 443, 449, 450, &c.

-----A merry Fellow indeed ! to make sport
 with *Evil* of their own devising and procuring
 to rejoice at the Success of *Iniquity*, and at the
eternal Ruin of Souls ; for, by the way, he here
 laughs at their *Acting* and *Propagating* of *Schism*
Heresie, *Rebellion*, *Hatred*, *Revenge*, the turn-
 ing *Christians* from the *true Faith* to the Do-
 ctrines of Devils, teaching Men to violate the
Commandments of Christ, leading them into the
Broad way for *Hell* and *eternal Perdition*. Is
 this be the proper, catholick, genuine Way to re-
 duce Men to the Church, as they pretend, then
 the Way to Heaven must be a By-Way of
 Hell, and it’s necessary to become an *Infidel*, or
Heretick, or what is worse, an errant *Jesuit*, to
 be a probable *Christian* : I might instance in
 many of their *Advices*, *Rules*, *Policies*, had
 Time or Room.

I shall in the next place shew by some more
Matters of Fact, what grand Influence these *Jesuits*, &c. have had upon the *State*, during the
late Civil Disturbances.

[I.] The *Murther* of the *King*, from what
 hath been said hitherto, appears to be their *Ad*
 according to that old *Maxim*, *Quod facis per a-*
lium, &c. because their *Project*, their *Counsel*
 So that as the Author of the *Pyrotech. Loyolana*
 ‘ Who ever were the *Instruments* about the *Cu*

‘ *tim*

ting off King Charles I. the *Jesuits* have been justly counted to be the *principal Agents*.----

-----Therefore 'tis absurd to impute that Action to *Protestants* as *such*; whoever were the Executioners, 'twas agreed so in the Council of *Jesuits*. So that it can be no Imputation to the *Protestant Religion*, [and all the *Malice of Hell* be sure cannot fix it on the *Church of England*, hereof (properly speaking) there was not one single Member, truly principled according to the *Church of England*, and keeping actual Communion with her, then in the Army or Parliament, that had any hand in it] which (above the Reform'd Churches in *Europe*) abhors the *Jesuits* Principles and Practices; as Dr. *Du* *ulin* hath solidly vindicated, the Sincerity of the Protestant Religion [in general, and of the *Church of England* in particular,] upon that Account, against the fictitious *Philanax*

Father
Sawbrass.

glus. Answ. to Pap. Apol. p. 56, 57. Besides, therein he declares, amongst other Things, to this effect: 'The Roman Priest and Confessor is known, who upon cutting off the King's Head, FLOURISHED HIS SWORD, and said, NOW THE GREATEST ENEMY THAT WE P. 58. HAD IN THE WORLD IS GONE.

and there were other *Jesuits* on horse-back, and so too, as is credibly reported. The Doctor adds, from a Gentleman of good Credit, a notable Passage at *Roan*, of jesuited Persons rejoicing there upon the News of the King's death, and saying, We have kept our Word

[b]

'to

' to him, since he would not keep his to us
 ' p. 60. as if the King had made a promise to
 ' them ; which the Doctor says is most false, o
 ' fering to make good, when Authority sha
 ' require it, That a select Number of *Engli*
 ' *Jesuits* were sent from their whole Party her
 ' in *England*, first to *Paris*, to consult with the F
 ' culty of *Sorbonne*, then altogether jesuited,
 ' whom they put this Question in Writing, Th
 ' seeing the State of *England* was in a likely P
 ' sture to change the Government, *Whether*
 ' *was lawful for the Papists to work the Change*
 ' *taking away the King? Which was answer*
 ' *affirmatively.* Upon this, thirty Jesuits we
 ' met betwixt *Roan* and *Diep*, going to *Engla*
 ' with Endeavours to be *Agitators* (they sai
 ' in the *Army.* At *Paris* the *Scarlet Jesu*
 ' who would have the *English* Lady he had pr
 ' selyted, to rejoice at the King's Death, a
 ' *fasted* her with the *Popish Religion* upon th
 ' Score, so that gave her Grace to be no more
 ' it, &c. p. 61. It seems also there was great
 ' in the *English Seminaries* abroad, and here
 ' Home, Mr. *White* and others were *Applaud*
 ' of the *succeeding Government.* *F. Brett* was
 ' the *prevailing Power*, (p. 62, 64.) under wh
 ' they got from the Top of the House of Lo
 ' two of the *Gunpowder Traitors* Heads, wh
 ' we may here in time use as holy Reliq
 ' shrin'd up in Gold and working Mirac
 ' *Pyrotechn.* *Loyol.* or the Fiery Jesuits Tem
 ' and Behaviour, p. 121, 122.

(2.) Secondly, as to the *Subversion* of
Monar

The P R E F A C E. xxxv

Monarchy, and turning it into a *Commonwealth*, (that grand *Plot* and *Device* of the *Jesuits*) it's evident enough that that was done by the Suggestions of the *Jesuits*, and the Influence they had upon the *Army*. *Hugh Peters* himself, well acquainted of late Years with the *Jesuits* Persons, Plots, Principles, Practices, in his Letter to a great Army Officer, ——— stiles it, a Cheat of the *Jesuits*, put upon the Army, and that with much Regret in Heart and Spirit, as I find in Mr. *Prin*'s brief and necessary Vindication of the old and new secluded Members, &c. p. 35. here he adds a pretty remarkable Story :

' A grave Protestant Gentleman of the Temple, last Trinity Term, riding up to London, meeting with a Popish Gentleman of his Acquaintance on the Way, they discoursing of those late Revolutions and Changes of Government, the Protestant told him, that these Alterations were but the Plots and Productions of the *Jesuits*, and those of his Religion, who did but laugh at us in their Sleeves, to see what tools they had made us ; at which the Papist growing somewhat angry, he desired him, to be patient, since they were antient Friends, and what he spake was not in jest or scoff, as he took it, but in sober Sadness, desiring him ——— to enquire, &c. and to give him an Account thereof, which he promis'd, &c. About five or six Days after, this Papist told him, that, according to his Request, he had made diligent Enquiry of the Truth of what he spake on the Way, and that he found *All*, or

‘ most of the Jesuits were Knaves, they, and mo
 ‘ of the jesuited Papists being against the King
 ‘ and wholly for a Commonwealth, as being mo
 ‘ advantageous for the King of Spain’s Inter
 ‘ est, &c.

And to shew how much they set forward the
 Advice of some of the Society, to promote
 the Study of Astrology, and for what Ends, the
 aforesaid Author remarks, that Lilly, a zealous
 Republican, in his Almanack for the Year 1651
 ‘ Prognosticated, That the Stars did then pre
 ‘ mise Acts of Grace and Favours to Popish Rec
 ‘ sants, who in their Zeal and Loyalty to the
 ‘ New Republick, exceeded most Presbyterian
 ‘ an Argument it was a Creature of the Jesuits

Prinn’s Brief
 and Necessary
 Vindication &c.
 Page 34.

‘ and their Projection, to procure
 ‘ them more Grace and Favours
 ‘ than before, and promote the
 ‘ Designs against us. To this End
 ‘ consult Lilly’s Collection of antient
 ‘ and modern Prophecies in 1645, to prepare
 ‘ the Minds of the People to acquiesce in
 ‘ Commonwealth, predicting the utter Extirpa
 ‘ tion of Monarchy in these Kingdoms, as li
 ‘ wise of the Royal Family, and his Monarchy
 no Monarchy in England, to clinch the Matter
 in 1651: And that which is observable before
 is, as Mr. Prinn relates, p. 38. of his Brief
 Vindication, That Nedham, the scribbling In
 diary of those Times, makes use of the Jesuit
 Barclay’s, and Mariana’s Principles, to erect
 his new-fangled Commonwealth upon.

Prinn’s Words are these, well worth noting

He (i. e. *Nedham*) objects, the Jesuits Commonwealth admits no Toleration of Religions, never was against Kingship and the Office of it, as theirs is, nor hath any Similitude with *Jesuitism*. All false: The Jesuits pleaded always for a *free Toleration of Religion in *England*, that themselves might be tolerated.--- they are professed Enemies to the Office, as well as Persons of all *Protestant*, *a*, and most *Popish* Kings, and projected to take up a *Common-wealth* in opposition to *Kingship*: It hath Similitude with *Jesuitism* both in its *Principles*, Witness those of *Barclay* and *Mariana*, cited by *Nedham*, wherein heounds it; and in its *Practices* of murdering Kings, blowing up Parliaments, absolving subjects from their Oath and Allegiance, &c. by which it was founded, supported, reviv'd. *Nedham's* brief and necessary *Vindication*, p. 34. 35. again, '*Nedham* makes use of *Jesuit Barclay's* pre-cited jesuitical Principles, as the chief Corner-Stone of our new Parliament's and publick's Structure, whereon they are both built; and not only so, but he useth the very arguments of *Campanella*, which he prescrib'd the King of *Spain* to suggest to the *English* nobility, Protestants, and Clergy, to hinder and keep out King *James* from the Crown of *England*, upon Queen *Elizabeth's* Death; to persuade and draw them all off from King *Charles*, and oppose his Restitution now. *Prin.* 36, 37, &c. So constantly do our Secta-

*See my Epist. before my Historical and Legal Vindication.

ries plow with the *Popish Heifers*, pursuing the written and oral Advices and Instructions. But to shew what an Interest these *Jesuits* had in those Times, how generally they presided in all the then *Councils*, and managed all Intrigues, innuated themselves amongst all the *Great Ones* of the *Helm*, and were the *original Movers*, and *Wheels*, of all the Revolutions and Changes in the Government in those Days, I desire the Reader but to consider with me these following Particulars.

- (1) Their constant *Presence* in the Army in those Times; as, *first*, in the Army of Sir. Thomas Fairfax, General, 1648; so Mr. Prinn tells us when he was a Prisoner in 1648, under the Army

In the Year 1646, by Order from Rome, above an hundred of the Romish Clergy were sent into England. -----

The hundred Men that went over in the Year 1646, were most of them Soldiers in the Parliament Army, and were daily to correspond with the Romanists in the late King's Army-----at Oxford. Bp. Bramh. Let. to Archbishop Usher, Ann. 1654.

my Officers, who forcibly seiz'd him and forty other Members of the Commons House;--- 'Some Friends of his being then convented before the General Council of Officers of the Army at Whitehal, for saying there were divers Priests

- and *Jesuits* in the Army, the chief Contrivers of the *Designs* and *Changes* then acted; and these justifying the same, thereupon procured a Warrant from Sir Thomas Fairfax the General, to seize such *Jesuits* and *Priests* as they found in the Army's Quarters, as well Soldiers as others; whereby they presently apprehended two *Jesuits*, and put them in ward.

that Night, who produc'd two Protections under the self same Hand as granted this Pass, (viz. *Oliver Cromwel's*) which they saw and complain'd of, &c. However, those Jesuits got themselves releas'd the next Day; whereupon, they thought it bootless and dangerous for them to seize any more of them, (having discover'd many they knew to be such) and so their Good Intentions were frustrated.----

' Sir John Temple and Doctor
' Borlace, in their Books touching
' the Relation of the Irish Rebel-
' lion began 1641, make mention
' of a Friar who cruelly tied, and
' caused to be tied, several Proce-
' stants Back to Back, and so to
' be flung over Portadown-Bridge
' in Ireland. This Friar, about
' the time that Oliver Cromwel
' came over into Ireland, went dis-
' guis'd into England; at which
' time he received one Ward's Wife,
' by whom he had several Bastards,

pretending she was his Wife, Cromwel coming back for Eng-
land, this Friar (by what means is not known) became very gra-
cious and conversant with that Usurper, and then went under
the Name of Captain Holland: Upon this Intimacy and Acquain-
tance, Oliver Cromwel made use of this Impostor, and gave him
a large Allowance per Annum, to give him foreign and dome-
stic Intelligence, for he would pay upon Post-Days above forty
Shillings for Letters, directed to him by the Name of Captain
Holland, &c. It chancing when a Speech made by Oliver, 1654,
to this Effect, That there was Nothing done in England, &c.
but that it was carried on by the Jesuits, &c. and so bad his
Parliament look into this Affair; search being made, and things
inquired into, some of these Impostors were discovered, and amongst
the rest this pretended Captain Holland, &c. yet Oliver Crom-
wel protected him, &c. Fox. Fireb. Part 2. p. 89, 90.

---The Passport he mentions was for one Mau-
rice Conry, to pass from London to Ireland, an
Irish Franciscan Friar, and Missionary to the
Pope which Pass was obtain'd for him by an
Irish Footman of Oliver's; and about this Conry
was

was found a Letter to another *Irish Footman* of his Son *Henry Cromwel*, in *Dublin* in *Ireland*, especially recommending this *Conry* to him as his *endeared Friend*, to do him all the Favours, &c. and therefore it may be justly suspected, that some of them are become principal Footmen to the *greatest Persons* at *Whitehal* and *Dublin*; the procuring of this *Pasport* by such *Irish Footmen*, and these their Letters giving Suspicion that this *Conry* and they are of the *same Fraternity*, &c. *Mr. Prinn's New Discov. of some Rom. Emissaries*, &c. p. 26. 27.

(2) A second Instance of their *immediate Agency* in the *Councils* of these Times, and of the Treachery of some of our *Roman Catholicks* to *King Charles II.* then in Exile, was even the *Usurper Oliver's* employing them in his Service abroad (as well as no doubt but for a considerable time at home, as his Cabinet Council, from the first Minute of his conceiving Hopes of grasping the whole Power into his own Hands, by undermining the Parliament and Army it self, and thus by *Sir Kenelm Digby's*, a *jesuited Papist*, Agency, *Cromwel* entred into an intimate League with *Cardinal Mazarine*, concluded Peace with *France*, Nov. 1655, upon this Condition, That *Charles Stuart*, with all his Brothers, Followers, and Adherents, should be forthwith remov'd out of *France* and all the *French King's Dominions*, and not permitted to return or reside therein. *Prinn's Brief and Necessary Vindic. of the old and new secluded Members*, p. 41.

(3) In the third Place, the *Zeal* of the *Parties* and *jesuited Party*, and even of some of their Secular Priests, for *Oliver* and his Government, is very observable: This may be noted from *Lilly* the Astrologer, above quoted, then from *Father White's Grounds of Obed. and Government*, where he treats of the *Dispossession* of a former Governour of his Rights, and most villanously and traitorously, p. 132. and even here he resolves, that if he be wrongfully disposs'd, yet for the publick Good he ought to rest satisfied, and in Conscience is bound to renounce his Claim; and as for his Subjects, that there is no Justice, [*i. e.* they have no Right, and are under no Obligation] on their side, to restore him. — 'A Magistrate actually disposs'd, hath no Right to be restor'd; nor the Subject any Obligation to seek to restore, but to oppose him. — And again, p. 147, upon Supposition, That the common Good ought to be the Magistrate's Title, and the Subject's Obedience. — Out of which, saith he, it followeth, That whenever (considering all things) the Common Good is clearly on the Possessors side, then the *Dispossessed* hath no Claim. This is a Secular forsooth, and a profest Enemy to the *Jesuits!* If there be no greater Difference between

A Notable Instance of that Party's Affection to him may be observed in Peter Talbot, the Titular Archbishop of Dublin, who was publicly taken notice of by John King, Dean of Tuam, and divers others, to be in deep Mourning at Cromwel's Funeral, and to appear in it for some months after, walking in the Piazza in Covent-Garden, and other of the Streets of the City of London. Foxe's Firebr part ii. p. xcvi.

between them and Jesuits, then never a Barre better Herring; Rebels, Traitors, and Enemies to *Monarchy* alike; both equally dangerous to the Peace, Quiet, and Establishment of these Kingdoms; both too deem'd Brethren in Iniquity, and jointly, notwithstanding their seeming Oppositions, carrying on the same traiterous Designs; which argues but the greater Policy and Villany, and ought to be expell'd all reform'd Kingdoms.

Let any one now compare *White's* Notion with *Baxter's* Thes. of Governm. 149. 'therefore the rightful Governour be so long dispossessed, that the *Common-wealth* can be no longer without, but to the apparent Hazard of its Ruine, we (*i. e.* we the People, or we the Rebels that dispossess him) are to judge that Providence hath dispossessed the former, and presently to consent to another, &c. And consequently we find him owning *Oliver* and *Richard* as Powers appointed by God, comparing *Oliver* to *David*, and *Richard* to *Solomon*, in his *Fifth Disputation of Church Government and Worship*, Epist. Dedicat. cited in *Evangel. Armatum* p. 28. printed in the Year 1663. To see how good Wits jump, and what a blessed Harmony after all Noise, &c. there was in those Days between our *Sectaries*, *Jesuits*, and other *Papish Priests*, nay the Seculars too.

(4) The extraordinary particular Favours exhibited to those *Jesuits*, and other *Papish Priests* in 1658, during the Usurpation. To introduce this Observation, I shall venture the Reader's

Excuse

excuse to transcribe the whole Passage as it
 es in Mr. *Prinn*, though it be a Repetition in
 art of what I have given before. 'When the
 King was executed before *Whitehal*, Jan. 30.
 1648. Mr. *Henry Spittleworth* riding casually
 that Way just as his Head was cut off, espied
 the Queen's Confessor there on Horse-back,
 in the Habit of a *Trooper*, drawing his Sword,
 and flourishing it over his Head in Triumph,
 (as others there did) at this Spectacle. At
 which being much amaz'd, and being famili-
 arly acquainted with the Confessor, he rode
 up to him, and said, O Father! I little thought
 to have found you here, or any of your *Pro-
 fession*, at such a sad *Spectacle*. To which he
 answer'd, there were at least *Forty*, or more
 Priests and Jesuits there present on Horse back,
 besides himself; and that one End of his and
 their coming thither was, That if the King
 had died a Roman Catholick, he might not
 want a Confessor, had he desired one. This the
 Gentleman and his Sister, within few Days
 after, and at other Times, seriously related to
 a *Bench*er of *Lincolns-Inn* his familiar Acquain-
 tance, using it as one chief Reason why
 they refused to turn Papists; and because al-
 so they found the *Jesuits* and *Popish Priests*,
 both before and after the King's Death,
 had divers Meetings about *London*, to al-
 ter the Government, and *disinherit* the King's
Posterity. Which compared with their Re-
 leases from Imprisonment, and free Liber-
 ty they enjoy'd ever since the King's Death,
 'till

‘ till now under the *New Republick*, with the
‘ late Proviso in the *Proclamation* of *July* last,
‘ for *Banishing Jesuits, Priests*, and such Cava-
‘ liers of the King’s Party who had not com-
‘ pounded by the *first* of *August*, under Pain of
‘ High Treason. Provided that if any of them
‘ [*Jesuits or Popish Priests, &c.*] should submit
‘ themselves to the present Government, and
‘ give *Security* for their O B E D I E N C E and
‘ *peaceable Deportment*, that this PROCLAMA-
‘ TION SHOULD NOT EXTEND TO
‘ THEM, but that they might still continue
‘ amongst, &c.

(5) Observe, that altho’ *Oliver* was most particularly acquainted with all their Designs to make *Profelytes*, and settle their Religion in *England*, yet he never took any the least seemingly effectual Course to stop their Proceedings, but under-hand encouraged them, admitted them about his Person, into his Familiarity, Cabals; entrusted them with the greatest Affairs, protected them, granted them *Passports*, released them when apprehended, stopt all Proceedings against them, and retained them in his very Service, to secure their Persons, and to consult and carry on his secret Designs: I say, he must needs know all their Designs, as well as they his; was well assur’d of their Affections to his Person and Government; and as by their Counsels and Service he arriv’d at what he was, and knew himself to be their Creature, and was well satisfied with what they had projected by all these Changes for themselves, as being no way inconsistent with

th his Power and Government for the present, well as in those who should succeed him, being agreeable to their professed Principles as *Antimonarchists*, so he left them to themselves to proceed, and drive the Nail as far as it would, and never gave them the least Check, but permitted all things, as to Religion, to run into the utmost Confusion; and indeed 'twas *Policy* for him to connive at them as he did; he knew that they who with so much Dexterity made him, could with *one Turn of their Hand* undo him, being Masters of all his *Secrets*, and so having it in their Power to *unbowel him, unravel his Secrets*, and by applying themselves (if provoked) to all the several *Factions*, set all about his Ears, and *ruine him in a Trice*. That he was too well acquainted with him, appears sufficiently by a *Speech* of his (which I suppose the Necessity of Affairs forc'd from him, with their Consent especially, when the Contents were too publick at that Time to be conceal'd) part of which I shall transcribe from the *second* *Discourse* fir'd. 'We know very well that Emissaries of the Jesuits never came in those Swarms, as they have done since these Things were set on foot; and I tell you, that divers Gentlemen here can bear Witness with me, how that they have had a Consistory abroad, that rules all the Affairs of things in *England*, from an *Archbishop* with other Dependents upon him. And they had fix'd in *England*, (of which we are able to produce the particular Instruments) in most of the Limits of Cathedrals,

‘ drals, an Episcopal Power, with Archde
 ‘ cons, &c. and had Persons authoriz’d to ex
 ‘ ercise and distribute those things, who pe
 ‘ vert and deceive the People, &c. *Second Be
 con fir’d, 1654. p. 2.* I say, notwithstanding
 all this his confessed thorough Acquaintance
 with their Designs, &c. it’s evident by his Su
 ferance of them, that it was with his Well-liking
 and Approbation, and it was only some noto
 rious *Necessity* of State at that time, that forc’d
 him to this particular Confession, only as a
 fair Come-off for the present, and to skreen
 himself from the severe Reflections of the *Milli
 narian* disaffected Party and Presbyterians; for
 he found his Account in them, effected his De
 signs, by their sowing the Seeds of *Dissent*
 and *multiplying* Sects, and thereby weakning
 the publick Interest: Confusion and the set
 ting up different Interests among the respective
 Sects, kept them from uniting and combining
 against him, did his Business the most effectua
 lly of any thing, of which these *Jesuits* were
 the *Original Contrivers*; so that as they were
 Friends to him, he became upon point of Inte
 rest a Patron to them; and well he might, when
 their Zeal and Indefatigableness was so vehe
 ment as to venture their very Bloods in the
 Cause, which gave him the Opportunity of
 mounting into the *Saddle of Government*; many
 of the *Romish Priests* being found among the
 Dead in Battel on the *REBELS Side*, as
 I remember in *Dugdale’s View of the late Trou
 bles*.

Besides

Besides, all this will seem the less wonderful and surprising, if we do but recollect, that even some of our late *Ægyptian* Taskmasters died in the *Romish* Communion, after all their zealous retences against that Church and Religion.

Now what can be more reasonable to infer from the Serviceableness of these *Romish* Incen-
diaries, to the ambitious *Projects* of *Cromwel*, and the rest of that Crew of PROSPEROUS REBELS in those Days? but that they were conniv'd at in the carrying on their Designs of planting Popery here, and had full Liberty to make *Profelytes* by what Methods they pleas'd; so long as the then Governours were well assured they were sworn *Enemies* to the FAMILY of the *STUARTS*; that a *Commonwealth*, or an *Elective Kingdom*, was consistent enough with Popery, according to the *Advices* of *Campanella*, *Contzen*, &c. and the then Proceedings of the *Romish* Emissaries, and hereby became mutual Supports to each other? And accordingly we find they actually *Established* each other.

The Government, in spite of all *Remonstrances*, *Petitions*, and Proofs to the contrary, gave these *Missionaries* their full Swinge, and granted them, under-hand, Indulgencies; from whence the *Papists* were very busie in propagating their corrupt Principles, by sending forth their Emissaries disguis'd, under the Name of *Army-Men*; and what were those but really *Jesuits*, &c. such as those thirty who were met between *Shoan* and *Deep*, who were coming over to be Agita

Agitators in the Army, as above-mention'd such as were apprehended in *General Fairfax's Army*, such as the *forty Jesuits, &c.* present at the *King's Murder*, flourishing their Swords, &c. Church Members and Anabaptists, as we are able to demonstrate, saith the second Beacon fired, p. 1. by their publishing in the Year 1650, 1651, 1652, eighteen several Sorts of Popish Books in the *English Tongue*, an Impression of each in all (as we have cause to judge) amounting to no less than 30000, and all printed in *London* we are sure, of which they set down the Names. (p. 2.) Then they proceed to give an Account of the great Increase of *Socinianism, Quakerism*, and other fundamental Errors. (1) By the publick Meetings and Exercises that *Socinians* have in *London*, and elsewhere, every Week, blasphemously holding and teaching their damnable Doctrines. (2) By the like Meetings of *Quakers* in *London*, whose Opinions are blasphemous, paganish, antisciptural and antichristian, even as the former. (3) By the Printing and Publishing many thousands of Books, containing blasphemous, heretical, and antimagistratical Opinions, tending to unchristianize and disorder the People of the Nation, and introduce *Paganism, Popery, Socinianism* and *Libertinism*, of which they set down a Specimen Page 3.

Let now the Reader judge, by the vast Numbers of *Popish Books*, and other heretical Writings, what an Increase of *Popery* was in those times, whether the then Toleration was not their Har-

vest

it's not probable in the least these *Popish* books were printed for the Use of the *old* *Pa-*ts, being most of them, as appears by the Catalogue, *Institutions* or *Introductions* to the *Popish Religion*, calculated for the *Instruction* of *Novices*, and to pervert the *unstable* and ignorant of those Times; and let it be observed also, That the multiplying of *Sects* was altogether design'd by running Men and Women into *Scepticism* and *Infidelity*, to prejudice them against the *Ministry* and *Ordinances* of each other, in order to fix them in *Popery* at last, as appears from the *Advices* and the *Politicks* of the *Jesuits* already represented, especially if we consider, that under the Notion of *starting* and *propagating* of new *Lights*, they craftily infuse into the different *Sects*, a great many *Popish* Principles, Doctrines, or Practices.

One eminent Instance of this is to be seen in Mr. Hen. Denn, a *profest publick Anabaptist*, who most probably, if not demonstratively, a *Popish Missionary*, yet an Apologist for *Quakerism* and *Popery* at the same time. Thus, *de Facto* it appears, that this *H. Denn's Quaker no-*tion, which he offered at their old Meeting-house at the *Bull* and the *Mouth* near *Alders-*gate for their *Press*, is indeed *all in behalf* of *Anabaptists*, and contains not one Word, from the beginning to the last, to the Advantage of any *Sect* under Heaven, but only the *Romish*: That the very same Expressions are us'd now against the Church of England by the *Anabaptists* and by the *Papists* [both in one, in the Person of *H.*

‘ Denn, ——— Nay, ——— I may take notice a
 ‘ of such Words in this *Quaker no Papist*,
 ‘ cause the Author thereof, whoever he b
 ‘ [H. D. or J. W. or W. J. for I take them
 ‘ to be one Man,] to smell of a foreign Cou
 ‘ try, &c. Some of his Doctrines printed
 ‘ this [*Quaker no Papist*] are these, (1) Th
 ‘ Mr. H. D. does not know whether *Purgat*
 ‘ be reveal’d in Scripture or not, p. 12. pen
 ‘ (2) That, in good earnest, he thinks th
 ‘ who had their Ordination from the Chu
 ‘ of Rome, and do not obey the *Pope*, are *Rel*
 ‘ *disobedient*, and Apostates, if they defend
 ‘ the Necessity of Ordination by Bishops, p.
 ‘ *Medio*. ——— (3) That no *Protestant Mini*
 ‘ either in *England*, or beyond the Seas, h
 ‘ any better *Ordination* or *Commission* to prea
 ‘ than G. Whitehead the Quaker, p. 8, 9, 10
 ‘ and then (Lastly) ——— That the pre
 ‘ *Roman Church*, and no other, is the p
 ‘ *Spouse of Christ*, or else there hath been n
 ‘ in all Ages. Gagg for the Quakers, with
 ‘ Answer to Mr. Denn’s *Quaker no Papist*, S.
 ‘ 60. Printed 1659. ———

——— Then parag. 33. of the Answer to D
Quaker no Papist, I desire the Reader to ob
 this Passage; ——— A few Lines after *Qu*
no Papist, p. 15. having told us that the
byterians are easily enough infected with
 Leaven, (Prelatical Malice) he falls into
 Words; ‘ Nor do they, while they fall
 ‘ upon others, take any Notice of, or en
 ‘ your to answer those things which are fl

g Objections against themselves, viz. in Relation to their Rebellion, *Disobedience* and *apostacy* from the Government of the Church of Rome, which in good earnest I think they will never be able to answer upon their own principles. Observe how this Man (tho' he call'd himself *Anabaptist* and *Sectary* but two or three Lines before these Words) now soon forgets what Person he had assum'd, pulls off his Vizard, and appears a bare-fac'd Romanist. Observe how he who professes to teach Men to be disobedient and rebellious to all *Bishops*, passionately and hastily takes part with Him, who hath usurp'd upon all Bishops in the Christian World, §. 33. *Answer to Denn's Quaker Papist*. This is the Mr. Denn the *Anabaptist* Captain and Apothecary, Farmer and Minister, and an Apologist for the Society of Jesus, to whom the Author of the Answer to *Denn's Quaker no Papist*, says in another place — 'I shall defer sending you a larger Catalogue, until you (or your Friend *Knott* the Jesuit, who also hath writ against Episcopacy) shall have answered Dr. *Hammond's* *Dissertations* against *Blundel*, otherwise than your *Sword* and *Sequestration*, §. 22.] So it seems this *Denn* was got into a *sequestered* place too.

) But *secondly*, as another Instance of their bringing *Poper*y along with their *New Lights*, this is as clear as the Sun in its Meridian, in that *Sect* (of their *Hatching*) the *Quakers*, which are for granted to be the *Spawn* of the *Jesuits*,

and some other *Orders* of the *Church of Rome*, and to their Honour be it spoken, propagated and their first setting out by down-right WITCHCRAFT; and this I shall do out of a *Parallel* ready to my hand, out of *Clapham's full Discovery and Confutation of the Quakers*, printed 165

‘ The *Papists* will not have the *Scriptures*
 ‘ *Rule of Faith and Life*, a *Judg of Controversies*
 ‘ so the *Quakers*: The *Papists* revile them, and
 ‘ call them a *Dead Letter*; so the *Quakers*.
 ‘ The *Papists* equal other Things with the *Sc*
 ‘ *ptures*; so the *Quakers*: ——— The *Pap*
 ‘ pretend *Revelations, Visions, Raptures, Tr*
 ‘ *ces*; so the *Quakers*. ——— Both *Papists* and
 ‘ *Quakers* pretend to *Infallibility*, to a *Power*
 ‘ of *Working Miracles*; both are alike in cen
 ‘ ring, condemning, and cursing all that
 ‘ not of their Way; both deny the *Protestant*
 ‘ *Churches* to be the *Churches of Christ*. —
 ‘ ——— The *Papists* sought to keep the *Peo*
 ‘ in *Ignorance*, without teaching and insti
 ‘ cting them, and the *Quakers* seek to br
 ‘ *People* from all Teachings to the *Ligh*
 ‘ them, that so they may have no other *Te*
 ‘ ing than the *Savage Indians* have, &c. —

——— Doth not all this make it evident, T
 the *Quakers* are the *Pope's Brats*, tho' they
 so unnatural they will not own their *Fath*
 We have Reason enough to believe there
 been more *Popish Priests* in *England* besides
pinger, to instil those *Notions* into the *Qua*
 p. 64, 65. see *Gagg for Quak.* and therein A
 to *Denn's Quaker no Papist.* §. 50. Mr. Pri

Quake

Quakerism unmask'd, Ed. ii. p. 3. 'I could tell Mr. Denn a strange Story of his *F. Whitehead* saying Mass about *London*; and of another disputing for the *Quakers*, and presently prov'd mask'd Papist at *Woolverhampton*, &c. *Id.* d.

Before I dismiss this last Point I have been on, I think it will not be altogether incon-
sistent to consider whether these *Politicians* of
sects have not, wherever they could, slip-
t somewhat into their New Lights amongst our
stended Protestants, equivalent to *Popery*, or
at least equally mischievous to Church and State,
which we have seen the dismal Effects; for
I shall refer my Reader to the very ingenious
Author of the *Representation of the State of Chri-
stianity in England, and of its Decay and Danger
in Sectaries, as well as Papists*, Printed 1674,
in whom I shall transcribe somewhat material
for our Purpose in hand: 'Have not our *Eng-
lish Enthusiasts* (considering the Time of their
growth and Reign) debauch'd Christianity, af-
fronted Government, destroy'd Kings, depri-
ed Christians of the Offices and Comforts of
Religion, and that only for asserting the just
Rights, and performing the indispensable Du-
ties to their God, and their Sovereign? Have
they not done violence to all manner of Laws,
to uphold and erect their own Factions? Have
they not taken away Mens Lives, Names, Li-
berties, Estates, and expos'd their Families to
Shame, Beggary, without so much as *Inquisi-
tion*? Have not *Committee-Men*, Major-Ge-

' nerals, and High-Courts of Justice, been
 ' dreadful to *English* Protestants, as any *Inquisition* in *Spain* or *Italy*? May not Idleness
 ' much increase and grow upon us, by *Lazars*
 ' Preachers, who are continually seducing Men
 ' from their Callings to hear their *Canting*, and
 ' observe Days of *Humiliation*, as by *Abbeys*
 ' Lubbers, begging Friars and Monks, who live
 ' upon the Sweat and Labours of other People
 ' For Men to be only useless in humane Society,
 ' is not so prejudicial to Government, as
 ' that Temper of Spirit which renders them
 ' impatient of Laws, and rebellious against Authority:
 ' For Zeal to do Mischief is more
 ' injurious to the publick Peace, than Supineness
 ' in doing nothing. And if *Popery* should
 ' ever be admitted into *England*, the King would
 ' receive in a Foreign or Civil War, as much Advantage
 ' from cloister'd Monks as from *Sectaries*, who generally believe all Wars
 ' unlawful, except that which they themselves carry on against their own Prince and
 ' Country, p. 24, 25. Neither have the Principles of *Sectaries* a less malignant Aspect
 ' towards Christian Holiness, than those of *Popists*. The POPE of *Rome* challenges to himself
 ' the Privilege of being *infallible*; Whereas
 ' else does the *Sectary*, when he says that the
 ' Holy Ghost dictates to him Matter and Word
 ' in the Performance of religious Duties, as if
 ' that he does personally dwell and make his
 ' Abode in his Heart? 'Tis no hard thing
 ' to prove, That a private Spirit, advanc'd above

or made parallel to the Holy Scriptures, is more prejudicial to Christianity than *Tradition*, or the largest Power that was ever yet assumed by the POPE. Alas! for one infallible old Gentleman at *Rome*, we have thousands of *Hotspurs* in *England*, that pretend to more of the Divine Perfections than ever he did. For if the Holy Ghost does personally *in-dwell* in *Sectaries*, then they are personally possessed with all the glorious Attributes of the God-head; which is more prejudicial to *Protestantism*, to affirm *there is no Church of England*, or to say that the *Roman Church* is the *Catholic Church*? p. 26.

The *Papists* with-hold the *Cup* from the *Laity* in the *Blessed Eucharist*; the *Sectaries* deny the *Whole* of that *Sacrament* to all who cannot give certain Signs of their *Conversion*, &c. nay, they make the *Whole* of both the *Sacraments* invalid to *Salvation*, by being administred in a state of *Schism*, and by those Reasons, that have no more Authority or Right to assume that Power, than *Uzziah* had to lay hold upon the *Ark*, or *Nadab* and *Abihu* to offer the strange Fire.

The *Papists* lead their People in Ignorance and Darknes, but *Monks* and *Friars* are as learned as *Millers* and *Tailors*, and the *Latin* service as intelligible as *mystical Nonsense*, and the *Prayers* in an unknown *Tongue* as edifying and less injurious to Christianity, than bold *blasphemy*, and those Expressions which are the every Derision of Devotion.

' The *Doctrine* of the *Resurrection* will sooner
 ' receive its *Ostracism* by the Omission of the
 ' Rites of Burial, than by *praying for the Dead*
 ' And the Belief of *one Catholick Church*, and Com-
 ' munion of *Saints*, will sooner be destroy'd by
 ' *Independency*, than if they all truckled under
 ' the See of *Rome*: And to direct our Devot-
 ' ions to the blessed Virgin and Saints departed
 ' is not so displeasing unto God, nor dishonour-
 ' able and injurious to Religion, as *to pray for*
 ' *Bloodshed and Revenge, for the Success of Rebels,*
 ' *the Growth of Schism, and the Rooting up an Estab-*
 ' *lish'd Church*: And the Idolatry of the *Papists*
 ' *pists* will be as excusable at the Great Day
 ' of Accounts, as the irreverent Rudeness, and
 ' superstitious Soweriness of the *Sectaries*. Since
 ' more *encouraged* by making the Condition of
 ' its Pardon to depend upon a strong *Fancy* and
 ' *Belief* that it is *pardoned*, than by making
 ' *absolutely depend upon the Power of a Priest*.
 ' a Word, the gross *Usurpation* and *Invasion* of
 ' the *Priests* Office by *Sectaries*, to erect *Churches*
 ' *es, Ordain, Baptize, administer the Holy Eucharist,*
 ' *Preach, Excommunicate, &c. throws much*
 ' *Dirt upon the Christian Religion, than the gross-
 ' est Errors in the Romish Church.* p. 28, 29.

Thus much I thought necessary to premise
 by way of Caution, to all that desire and endeavour
 to be *sincere Christians* and *Members of Christ's One Catholick Church*, to prevent their
 being either carried away by *Jesuits* or *Sectaries*
 which is much near the same, and to demonstrate
 from whence all our *Divisions*, all our

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Confusions and Over-turnings in Church and State
 originated: Only I beg leave to answer
 the Objection, which I fore-see will be made
 in reference to some Members of *Romanish Com-*
munion; it will I know be readily granted by
 the *Non-Jesuited Members* of that *Communion*,
 that I have said in respect of the *Jesuits*; but
 when they'll tell us their old Priests, the Secu-
 lars, and those that adhere to them, are Persons
 of stanch *Loyalty* and *Fidelity* to the *Prince*,
 and ever, by Principle, faithful to the *Crown*,
 and strenuous Asserters of its *Rights* and *Prero-*
gatives.

To this I shall reply in short:

It's true, the *Seculars* and *Jesuits* have been
Daggers drawing, and have writ most bitterly
 against one another, made strange Discoveries,
 and seem the most to hate one another (here
 amongst us) of any two Parties whatever, yet
 nothing but *Juggle* and *Amusement*, meerly
 for *political* Ends, that whilst the one are ever
 jealous and suspected, the other may carry on
 the same Designs undiscerned. And although,
 indeed, some of the *Seculars* belonging here to
 England, have been many Years under Excom-
 munication, the highest Displeasure of the
 Church of Rome, 'For all this (saith the Au-
 thor of *The Difference between the Church and*
the Court of Rome, printed 1674.) it may not
 be safe to trust them, without better Assu-
 rance. We remember, from sad Experi-
 ence,

' ence, that no Persons did so boldly rail at the
 ' *Tyrant Cromwel*, as those that were his *Pensio*
 ' *ers*, who merited by saying those very things
 ' which others were to loose their Lives or
 ' states barely for hearing. Nay, we have not
 ' forgot, that some of these perfidious Wretches
 ' es lay under the common Calamity of honest
 ' Men, Sequestrings, Restraints, and Decimations,
 ' tions, that they might continue unsuspected
 ' Villains: And we are not sure but his *Honesty*
 ' *ness* may be as dextrous in his Managery, as
 ' that *Tyrant* was; making a Shew of great
 ' Displeasure against those *Agents* of his, which
 ' are hired to pretend a *Disagreement* with the
 ' Court of Rome, and *Sufferings* by it, thereby
 ' to gain securely *Profelytes* to the Church, and
 ' a *Reward* unto themselves.

' Nor will this be esteem'd an uncharitable
 ' Surmise, when we consider what usually
 ' done by this sort of Men upon like Pretences.
 ' ons. I shall, to avoid giving trouble, —
 ' bring one Instance, yet it shall be so close

Watf. Quodl.
 Dial. between
 a Secul. Priest
 and a Lay-
 Gentlem. A
 true Relation
 of the Faction
 at Wisbich.

' not to admit of any colourable
 ' Exception to it: 'Tis the
 ' of Father *Watson* the Secular
 ' Priest, who having wrote at large
 ' in the Defence of Sovereign Priests
 ' ces against the Dictates of the
 ' suits, wherein he openly confessed
 ' ses, That all the Sufferings brought
 ' upon the Papists here in *England*, was the
 ' Reward of their own Demerit: And with
 ' detected the *Frauds* and *Villanies* of the *Jesuits*

uits, not only in reference to the State, but in
 their *Cheats* of private Persons, by means of
 auricular Confession, and other
 gainful Methods of Hypocrisie, set-
 ting down the Names of the Per-
 sons wrought upon, and theirs who
 practis'd upon their Easiness, with
 the particular Sums thus gain'd,

Quodlibet. p.

37, 69, 88,

89, 265, &c.

266, &c.

275, &c.

303, &c.

the Place, and Time, and Manner of Action;
 Proofs, one would think, of the greatest Sin-
 cerity imaginable; especially since he for this,
 was with all possible Violence pursu'd and
 assail'd at by his Adversaries in the Church of
 Rome, and seemingly persecuted by his *Holi-
 ess*, and *Arch-Priests* commissioned by him,
 yet after all, we find this Man at last was dis-
 cover'd to be engag'd in *Treason* against his
 Sovereign, and plotting all those *Villanies* he
 had before so solemnly declaim'd and wrote
 against, the Account whereof we have in all
 our Histories. *Differ. betw. the Chur. and
 Art of Rome, p. 12. 13.*

I might carry on these *Observations* a greater
 length, but having been very prolix already,
 so I hope the impartial Reader will the easi-
 est Pardon me, considering the Importance of
 what hath been hitherto represented) I shall
 then to give in short some Account of my main
 subject.

In the first place then, I conceiv'd it absolutely
 necessary to begin with the *Mission* of the *Ana-
 lists*, the *Foundation* upon which all their
Arch-Proceedings must rest; if that fails, all
 their

their *Ministrations* must drop, be *null* and *invalid*: Disprove their Mission and Ministry, then they can be no *Church*, no *Body politick*, no *Governours* and *Governed*, no *Shepherds*, no *Flock*, and being once unmask'd, will appear to be nothing but a meer *Rabble*, or at best but a humane *self-constituted Church*. This was the *Method* of the *Antients* dealing with *HERETICKS* and *Schismatics*, by which they very successfully put an end to Controversies of this Nature; of which I have treated at large in the ensuing *Discourse* and if insisted on, and countenanc'd by our *Spiritual* and *Civil Governours*, by God's Blessing might prove an effectual Means to reduce our *wandering Stars* to the *Centre* and *Unity* of the *Church*: Once convince them of the *Nullity* as well as *Sacrilege* of their *Ministrations*, and make the *Generality* of Christians sensible that it's nothing but *Self-confidence*, *Self-Interest*, *Presumption*, and *Pride*, without the least Shadow of *Right*, that *dubbs* them into *Ministers*; that they all are as much *Ministers* themselves, as then as *St. Augustin* saith, in the case of the *Donatists* Rebaptization of all that came over to their Party, Nature will not *recoil* against them, and they'll abhor being conducted to the same Foot with themselves; besides the imminent Danger of making ship-wreck of a good Conscience, and their eternal Salvation. Then it will be *demonstrable*, by taking a little Pains with them, that there is, and can be but one *Church*, one *Priesthood*, one *Baptism*; That

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t separate from the *Bosom* and *Unity* of the
 urch, by *dividing* from a particular Part of
 are actually *Schismaticks*, *i. e.* cut off from
 e common *Means*, the common *Hope* of *Salvati-*
 being *divided* from the *Head* (of the *Body*,
 the *Church*) *Christ* blessed for evermore, and
 consequently that *all* *Sectaries* in the World,
 der whatever Denomination, are *all out* of the
 inary establisht Way of obtaining *Heaven* and
 ppiness; that is, *all* in the *wrong*; and that
 that *gather* not with *Christ* in his *Way*, his
 urch, and according to his *Measures*, do *scat-*
 ; *i. e.* separate those whom they pretended-
 gather from having any Interest in, or Influe-
 ce from *Christ*: They will find there is no
 fference between the *Sectaries*, as to the *chief*
 nt, the Verity of their respective Churches,
 ne upon a better Foundation than others; so
 t there's no Advantage of being of this *Sect*
 n another, consequently none by running
 m one to another, if any Difference, only
 idental as to the *Transfiguration*, and so rather
 the worse than better by *Changing*, making
 ir Condition the more the hazardous by their
 vering and *Instability*, and so (as is com-
 only known by frequent Observation and
 perience) concluding in *Scepticism* and De-
 ir, the Spirit of God, which is constant U-
 orm and never changing, having no *Inhabi-*
 ion, or *Residence*, in such Persons; this shift-
 from *Sect* to *Sect*, but ever avoiding the
 urch of *Christ*, the *Communion of Saints*, where
 ne the Holy and Blessed Spirit of *Love*, and
 U.

Unity, and Sanctity dwelleth, being an infallible Mark of their being wholly possessed and conducted by the Spirit of Error, of their present Desertion by God's Grace, and of their final Perdition, if not timely prevented, by their Reunion with God's Church and Chosen. These Churches of meer Human Constitution, set up in opposition to the Church of Christ, all of these Deviations from the True Church, from the Only the Narrow, the strait Way to the Broad, the common and most frequented Way, (the Way of Heathens, Jews, Turks, Schismatics and Hereticks, and a profligate and wicked Christians, being cast into that Number, by our B. Lord, who together with them, make up that monstrous innumerable and vile Herd of Impure Goats, in contradistinction to that little Flock of Genuine and Sincere Christians) that leads directly to Destruction: and tho' some amongst these Sects seemingly have some pretence to Orthodoxy, 'tis only a Snare and Temptation to them for their greater Infatuation, hereby to make them the more confident and to render them the more secure in the dangerous Condition they are in, thereby to make them more careless, and the less solicitous for those Advantages of the True Communion and Union with Christ, and his Body the Church here upon Earth, (without which they cannot, and shall never become Members of the Archepiscopal Church in Heaven,) and so by the Artifice and Wiles of Satan, working upon their weak Parts, and encouraging them in their Presumption and Aversion, to all the proper Means

inducing to their real Happiness, becomes
en *poysen* unto them, and a *sign* and *forerunner*
their *Reprobation*, that *seeing they may not see*.
'Tis true, they all pretend Scripture for their
pective Constitutions of Churches, they are
Patterns from the Mount; they all say, and so
they allege Scriptures for all their Singularities
and Discriminations, however Absurd, False,
aspheous or Immoral: but then I desire it
may be consider'd, that nothing can be more de-
gatory from the Honour and Verity of those
most divinely inspir'd Writings, than to establish
and confirm Contradictions, so that it's impossi-
ble both parts of a Contradiction should be true;
that what is Heretical and Damnable in one Sect,
should be Orthodox and Saving in another; what
False in one Sect, should be True in another;
that the same thing should be Truth and Fals-
hood too, and if not, then all these Sects,
suppose them as numerous as you can, must be all
the wrong [for this must be granted, if they
be, in the common Use of the Word, separa-
te or cut off from the True Church, which is but
one;] and consequently, all out of the Esta-
blish'd Way of Salvation. The Scriptures are all
consistent with themselves, and the Holy Spirit
bearing in them, establisheth nothing but the
Catholick Truth; and therefore it's impossi-
ble, that all the Sects in the World, can ever
confirm their different Doctrines from the Church,
the Scriptures; so that notwithstanding their
fasts and Clamours for the Scriptures, as the
rule, of Faith and Manners; they are not able to
produce

produce one Text for their Respective Doctrine and Practices, whereby they discriminate themselves from the Church, or from one another. And thus we find them most impudently declaiming against Popery, whilst they entertain and profess the very worst of Popery, and are influenc'd and managed by the Spirit of Popery, and glory in the Scriptures, whilst they profess and act against them.

Thus we may see the horrid Effects of *Seſtaries* undertaking to judge of the Sense of the Holy Scriptures, by their *private Spirits*, and making of them *their Rule*, according to their own *Interpretations*; and consequently, the great *Instrument* of their own *Damnation*, by setting up what they please for *Religion, Faith, the Church, the Way to Heaven, &c.* excluding all from the hopes of Salvation, that do not precisely conform to their *Phanatick Sentiments and Models*; so making the *Holy Scriptures* unto themselves, a *Savour unto Death*. This is not the sad Misfortune of some few *Seſtaries*, but of all; they all, without exception, *pervert and wrest* the Scriptures to their *particular Fancies* to confirm their own *peculiar Darling Opinions and Heresies*, and never rightly apprehend them but when they concur with the general Sense of *Orthodox Christians*, and that is, where they know not how to avoid it. A plain Demonstration by the by, that the Holy Scriptures are the *peculiar Depositum* committed solely to the *Charge and Custody* of the Church, for her Use and Behoof alone, and those who should in time join themselves unto her, and become one Body

to her ; that they are her particular Treasure ;
 exclusive of all who are *without* her ; her Dow-
 her Right, her Possession ; that she alone hath
 Gift of Interpretation, to *understand* them and
 by them, because *she alone* hath the Holy
 rit, to whom alone the Promise of the Spirit
 made, to lead her, by the Use of them, into
 necessary and *saving Truth* and Knowledge ;
 on the contrary, that they are a *Sealed Book*
 all that are *out* of the Church, and especially
 those who go *out* of the Church, and erect
 arches of their own, in opposition to the
 Church of Christ ; devise new *Ways*, new *Al-*
 new Priesthoods, and new Communion of
 own ; and consequently, are *abandon'd*, re-
 d, cast off by God and Christ, as *Apo-*
 s, as *Rebels*, as *Traitors*, left to themselves ;
 g depriv'd of all means of *Grace*, and all the
 ences and *Irradication*s of the Holy Spirit ;
 out among the *Dogs*, the *Vile* and *Unclean*,
 receive the common Fate and Portion with *Hy-*
 ites and *Unbelievers* ; as bearing no *Relation*
 Christ, and having no *Right* with the *Children*
 the Kingdom being cast into outward *Darkness*.
 hat being disown'd by God and Christ, and
 entirely to themselves, and the *Influence* of
 Evil One, the *Grand Deceiver* and *Father* of
 ; it's no wonder they make so perverse an
 of these *Sacred Oracles*, for the *extracting*
 forcing out of them, such *varieties* of *Here-*
 and *Models* of Churches, and Arguments
 the countenancing of such *monstrous Immora-*
 s, as would scandalize a civiliz'd *Turk* or
 [d] *Heathen*;

Heathen; and so make themselves liable to all those direful Curses, to such Violations of God's Word, and to the *Forgers of Lies, False Doctrines*, and then charging all their *Forgeries, Interpolations, Heresies, Blasphemies, Immoralities* upon the Holy Spirit of God, the *Spirit of Truth and Purity, &c.* of which more fully, in the following Discourse.

So then, by what hath been said, it evidently appears, that in the *first place*, our *Sectaries* have no manner of *Plea* for any of them in particular, being the *Church of Christ*; because *Scripture*, upon which they would ground themselves, fails them *all*; *all* have *Pleas* from *Scripture* in their way, but none will hold Water; *every one* condemns *each other*, and from the *Scriptures*, pretend with equal force and strength to disprove *each other*, and with equal Justice condemn *each other*, so that at best they remain *pendulous and dubious*; *all Upstarts and Innovations*, by *each others* Charges against *each other*; and then comes in the *Church*, which hath all along stood her Ground like a Rock, and with one breath, puffs out all their *New Lights, &c.*

Secondly, Which is very material, from what hath been already discours'd, it's manifest to whom many of these *New Lights and Churches* have been set up and erected, even by the *Popishistical Babylon*, in their own Language, against whom our *Sectaries* are incessantly bellowing. By their being *influenc'd*, and *manag'd* and *courag'd* all along by them, it's plain, that the

are doing the *drudgery* of that *Church*, which they profess so much to *abominate*: Then it's more than demonstrable all our *Sectaries* are in the *wrong*, whatever they propose to themselves, and whatever ground they gain of the *Church* here, 'tis for their *Captains, Leaders, Manag-*ers, and not for themselves; we are not to suppose *Satan's Kingdom* ever to be *divided against itself*, no! by no means! Then how can these insatuated People conceit themselves to be in the *right way*, propagating the *Kingdom of Righteousness, Holiness, Peace and Truth*, by such abominable, unwarrantable, unscriptural Methods as these, their Masters infuse into their head? Can this be for their Interest? Is Truth, Holiness, Righteousness, Mortification, Heavenly Mindedness, Contempt of the World, for the Interest of the Kingdom of Darkness? Can the *Verity of Christian Profession, Ministry, and Advantages*, and Uprightness, and Sincerity in practice, be for the real Service of Antichrist in any kind? And can Antichrist and his Emissaries be zealous for all this? Nay, to such a degree, as to hazard their very Bloods for this? To set up True Churches, Legitimate Authentick Priests, and Pure Ordinances, Pure Undeiled Religion? Or can any thing be more Diametrically opposite to *Antichrist*, and the Interest of the Church of *Rome*, than all this; and yet these Jesuits to be fond of all this, they erect new Churches and true Churches upon a *sound Bottom*, and designedly against themselves? Nay, and such as are really the only Churches *Christ* hath, and owneth up-

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on the Face of the whole Earth? True Churches erected in Jest, out of meer *Policy* and *Trick*, for hellish Ends, and actually carrying on hellish Designs, by immoral, scandalous, odious Methods, *Profligates*, bloody and desperate Villains, and notorious Hypocrites; as is manifest to the Observant World, by innumerable Instances? And then by the same *Architects*, as soon as brought to the height, undermin'd and kick'd down again in an instant, as the *Anabaptists* and *Millenarians* were, in and a little after *Oliver's Tyranny*; as is remark'd in the following Discourse, and might be exemplified in several other *Sects*, in being in those days, who have not left any *Remembrance* of themselves to this day, but only in Books? What *Nonsense* and *Hodgpodg* is all this? That the *Devil* should become a *Patron* of Truth and Holiness, and erect a *Kingdom* to batter down his own? Or is it probable on the other side, that God's Spirit should co-operate with such actual, marthering, bloody, impure, lying, hypocritical Miscreants, that should actually employ, their Carnal Covetousness, Ambition, Pride, Malice, Revenge, unnatural Affections, to the setting up the Kingdom of Christ here upon Earth; who, by every step they make, should give the palpable evidence to all their Pretences, and make them stand out and to become an Abomination to all that shall hear them, and observe them? Did Christ propagate the Gospel by such unmortify'd, unlow'd, and polluted Wretches as these? Did the Apostles preach up the Destruction of

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Jewish or Gentile Religion, by Fire and Faggot, and Sword, by railing, lying, and throwing dirt in the Faces of the Jewish or Gentile Governors or Priests; the Demolition of their Temples, Maintenance, Schools of Learning, and dashing their Children against the Stones? In God's Name, let any sober Christians compare Christ's, the Apostles, and Primitive Christians Methods, Innocency of their Lives, Humility, Patience, Disinterestedness, as to the World, its Pleasure, Ease, Satisfaction in all kinds, and Charity, Mild Benignity, and Meekness, and Unaffectedness, with Methods of our late Sectarian Governors, and their Lives, Conduct and Behaviour, and judge whether it be or can be reconcileable to the Spirit of the Gospel, its Design and Verity, to allow such Combinations of Worldlings and Cheats to be the Churches of Christ, or to bear any affinity with him or his Church; which hath ever been from the beginning of the World, through all Ages to this Day, never fail'd for one Minute, and cannot more than essential Truth can, and so shall continue, when, in all probability, none of these present Sects shall be any more, as many of former Sects have for Ages been forgotten; as well as she existed uninterruptedly for many Ages, before ever any of these Modern ones were hatch'd, in the least degree thought of.

No! no! suffer not your selves to be deceiv'd, suffer not Satan so far to blind your Eyes; all the fair Pretences your Masters the Jesuits make to you, are but as so many Transfigurations,

merely to *amuse*: Where *Reformation* is carried on, or new *Sectaries* set up with downright *Immoralities*, as by making *Divisions*, setting up new *Churches*, *Rebellion*, violating others *Rights*, seizing their *Possessions*, *Carnality* or *Impurity*, seeking to make *make up their fortunes*, &c. it's impossible the *Spirit of God* should go along with them,, God is not in those *blustering Winds*, *Earthquakes*, and *Combustions of Civil Wars*, *Murders*, *Sacrileges*, and *Violations of all Laws*, *Rights*, *Liberties*, *Privileges*, *Sacred and Civil*, these are none of God's *Methods*, and have no right to his *Approbation and Blessing*. And yet it's by nothing but *Hypocrisy* and *Prophaneness* that you have endeavour'd and *propagate* your *Respective Sects* (*Carnality*, as the *Spirit of God* in Holy Scriptures informs us, being an *inseparable Attendant*, or an *essential Qualification* of False Teachers, False Apostles and Seducers) but the *upshot* of all hath been the growth of *Popery*, and to give it an opportunity to come in at the *back-door*; to divide the Interest of the *Reform'd Religion*, and to make way for all manner of *Prophaneness*, *Scepticism*, *Atheism*, and *Libertinism*. Never then dare to call your *Sect Churches*; it's too manifest from the *Agents* that set you at work, the *Methods* you take and the *end* to which all your *actings* tend, what you are, and whose *work* you do; the *Church* is but *one*, the *Head* but *one*, to suppose more *Churches*, I mean such as have no relation unto, preserve no *Communion* with, and will by no means own one another, but keep at such a distance

stance, as if they utterly condemn'd, disown'd,
 and abominated each other, as no Church at all,
 to suppose many and distinct Heads, different
 Faiths, different Hopes, many Lords, many God's,
 which is tantamount to say there's no Church,
 no Head, no God, no Saviour, no Heaven, no
 Hell. Consider the Rise of the antientest present
 Sects among you, within the compass of how few
 Years, and then tell me where was the Church of
 Christ for many hundreds of years before? or
 whether Christ had any visible Body of a Church,
 many Ages before any of our present Sects
 started up in the World? To pass by the Church
 of Rome, what think ye of all the Oriental
 Churches, of far greater extent than all the
 Churches that ever were in Communion with the
 Church of Rome; that never own'd any Sub-
 jection unto her, never took any Measures from
 her, ever entertain'd different Customs from
 her, and for several Ages, would keep no Com-
 munion with her? Few of any degree of Sense
 have been hitherto so censorious, as to charge
 them with being the Whore of Babylon, or the
 Seat of Antichrist. None but some of you that
 Sects and can be no Churches at all, nay not so
 much as Corrupt Churches, since a Corrupt Church
 may have the Essentials or Constituents of a
 Church, as well as an unhealthful Man may have
 the Essentials of a Man. But you can be none,
 even by what I have argued already, and much
 more by what you will find afterwards; and
 moreover, it's sufficiently prov'd *ad hominem*, by
 your being the Instruments of Antichrist; some
 of you being forged by his own hand, to carry on

actually his Work, his Designs; nay, having many of you your *Call*, your *Mission*, (such as it is from him, he being your Father, you his Children, his *Apostles*, his *Messengers*, as to some particular Sects, or Particulars of Sects amongst you and consequently by being so nearly related to him; by your own *Arguments*, none of *Christ's* or his *Apostles Planting*, so none of the Members of his Body or Church. And as to some other Sect amongst you, that bid fairest, having nothing to urge in behalf of their *Missions*, but what any other SECTS may equally challenge upon the self-same Grounds to themselves, have no better *Calling*, *Ministry*, than those who are immediately derived from the *Jesuits*, the avow'd Members of him whom you call *Antichrist*; so that in Truth, it's as easie to find a Church of *Christ* amongst the unconverted *Indians*, as amongst you Sectaries; and to any understanding *Christian* nothing can be more *absurd* and *monstrous*, and more *uncapable of Faith*, than to conceit any thing of a *Christian Church* amongst you.

But once more, to shew the Absurdity of many of your *Brethren Sectaries*, being as they boast themselves the TRUE CHURCH and ONLY of CHRIST, we can prove that some Sects of them were set up at their first Starting by the *Jesuits*, &c. Is it reasonable to imagine they made it their Business to furnish them with true Principles of Faith in their Mouths, and gave them a true Scheme of Church Government and Discipline, whereby in good earnest, to oppose themselves, under the Notion of *Antichrist*?

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shore of Babylon, and Idolaters; who assert them-
 selves to be the one Church of *Christ*, and all
 the rest of the Churches in the World, that refuse
 objection to them, and are not in actual Com-
 munion with them, as *none*, or at best *corrupt*
Churches; and to infuse into you a most *flagrant*
deal, that nothing will gratifie less than the *De-*
struction and *utter Extirpation* of them? Where's
 the Sense of all this? And for what End? No!
 they only put Weapons into their Hands to en-
 counter their *common Enemy* with; under that
 pretence to multiply *Divisions*, and *Factions*, and
animosities, by tearing in pieces the *Church of*
England, under the Character of *Antichristian*,
and Babylonish; which if they could but see
 they *all'd* and *shatter'd* in Pieces, they might hope
 a little Time to *re unite* unto themselves.
 This Church ever was, and is the *Butt* of
 your *Malice* and *Envy*, as well as of all
 other Sects here amongst us; to her Ruine
 you all agree and conspire, and join Hand
 and Hand and, in some sense, I may say, all
 the *Churches* in *Europe*; an infallible Argu-
 ment to me of her being, in her *Articles*, *Dis-*
cipline, and *Holy Offices*, the most *Primitive*,
apostolick, *Orthodox*, and *Canonical*, Particular
 Church, in this Part of the World: An Ar-
 gument of her *Catholicism*, because so stre-
 mously oppugn'd on all sides, by the inde-
 fatigable Activity of the Church of *Rome*, and
 innumerable *Sects*, by the Treachery and *La-*
scivinarism of her own Creeping-Low-
 Church-Men, that are fed and pamper'd dai-
 ly

ly with her Bread; and by the *Neutrality* of others abroad, that look on unconcernedly and never pitied her, when they saw her prostrate on the Dust; although I must needs say, out of pure *Charity*, yet without any great Shew of Reason, she hath look'd upon some of the *Neutral Reformed Churches* abroad as *Sisters*, and vigorously, when time was, asserted their Cause, as if her own, and hath been an happy Instrument to them of their Peace and *Tranquility* when under a *Cloud*, to her vast *Expence* and *little Thanks*; so that it may be a Question Whether it was not more her *Fault* than *Glory* or Interest, to interpose for such the bare so slender a Relation to? Or whether, in some Sense, she hath not been justly recompens'd by their Ingratitude and evil Returns, and by what she hath sorely suffer'd since for their Sakes, &c. So that it will follow at length, that you are *no Churches* but *unlawful Combinations* and *Factions*, wearing *religious* Badges for *Discrimination* only; the *Pope's Journey men* and *Tools* in *Maſquerade*; and to countenance you, is but to foster *Snakes* in our *Bosoms* to sting us to Death, and to let in the *Trojan Horse* upon us when Opportunity shall serve; to allow your *Conventicles* is but to permit so many *Nurseries* of *Rebels* and *Schismaticks* and to maintain a *Succession* of *sworn Enemies*, by *Principle* and *misguided Conscience*, both to *Church* and *State*, to multiply and increase yearly our *Enemies* in our own *Bowels*, whilst we waste and consume our *Youth*, who are the best inclin'd to the *Government*, in our *Wars* abroad; whilst

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lie *Brooding* at home, and sleeping in your
 ole Skins, pretending Conscience against ta-
 g up Arms, or making Wars upon Foreigners,
 ching all Opportunities to *fight* the Lord's
 tels, as you blasphemously call them, in your
 ive Country ; to seize the *Crown* and *Church*
 enues ; to *sequester* your Fellow Subjects E-
 es ; and, in short, to play the old Game over
 in to greater Perfection, *i. e.* with greater
 anny and *Barbarity* than hitherto.

As for the *Arguments* I urge against the *Ana-*
tists Mission, &c. they are grounded upon the
 nmon receiv'd Maxims of Christianity, never
 ught into question till the *Decadence* of Chri-
 nity, or towards the latter Ages of the Church,
 ich tho' they may bawl against, yet I am apt
 think will find it very difficult to *refute* ; but
 n I fancy I have this Advantage against them,
 t whereas they *give out* themselves to be the
 e Church ; and by some Means or other, toge-
 r with the Title of the *Church*, have usurp'd
 ne of her *Maxims* relating to *Unity*, &c. and
 seem to defend their *Schism*, like the *Donatists*
 old (whom in many Particulars they resem-
) with *Truths wrongly apply'd*. I have made
 ny Business to *strip* them of their *Armour*, and
 turn their *stoln Artillery* upon themselves ;
 d shewn in divers Respects how unserviceable
 uth is for the *suppotting* of Error, and so to
 ademn them out of their own Mouths ; which,
 the way, ought to be look'd upon as a suffi-
 nt *Apology* for some seeming *Harsh Ex-*
pressions, as some of our *smooth-waxy-tempo-*
ing Latitudinarians, not half a Degree differ-
 ing

ring from Sectaries of all sorts, if occasion should serve, are wont to censure for them) in the following *Discourse*, which indeed contain in them most *weighty Arguments*, in Epitome, against them; exposing withal their most wicked *Confidence*, as well as *Malice* and *Ignorance*, and demonstrating how exactly those heavy *Accusations*, they bring against the *Church*, agree with

Act 29. 30.
2 Theff. 2. 3.
1 Timot. 3. 2.
2 Tim. 3. 2, 11.
Pet. 2. 10. Jud. 4

themselves, and fall most justly upon their own Pates, But then might here insist upon the Example of our B. Saviour and his Apostles in their Treatment of such sorts of Persons; the latter being very copious in describing *Sectaries* in general, of the *Holy Fathers* of the *Church*, *Councils*, &c. and hence shew, against these Double-minded Men (see St. *Jam.* and *Herm.* Pastor) of all Sects and Persuasions in *Ministry*; that to treat them otherwise, is to do so *superficially*, and to perform the Duty of their High Calling negligently, and dishonestly, and to persuade the rest of their Fellow Christians to entertain an undue Opinion of them, and to conceive of them otherwise than they ought, not merely as of *Innocent*, *Godly*, *Zealous*, but *misguided Christians*; which, considering their *Fruit*, is hardly reconcileable with Truth; and so, by this means, encourage them and harden them in their *Erroneous Judgments* and *Practices*, and give great *Encouragement* unto others to join with them.

The same *Method* that I have taken with the *Anabaptists*, will most exactly, for the main, serve you again

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ainst all the rest of our *Sectaries*; none of their
pective Ministries standing upon a better Foot,
an that of the *meanest* or most *despicable* Sect
at the rest Condemn, and that which looks like
allity itself; most of the *Sects*, how different
om and contrary to one another, insisting
iefly on the *same* *Texts* for the Assertion of their
inistry, or when driven out of those their *strong-*
Holds (as they fancy to themselves) insisting
on the *same* *Topicks*, as *Gifts*, *Divine Impulse*,
extraordinary Vocation, *Prophecy*, *Revelations*, &c.
that *answering* the Arguments insisted upon by
e *Anabaptists*, answers the Pretensions of all the
st, both here and all the World over, that can-
ot give a *satisfactory Reply* to the *Queries* and
demands made in the *following Treatise*, as to the
oint of *Ordinary Succession* in the *Evangelical*
Priesthood. So that considering the *novelty* of
ese *Sects*, the greatest *part* of them pretending
their *Communions* to be the true and only
church, exclusive of all other, there hath been
o *Church* of Christ for about 1500 years; nay
at for so long time, there hath been no such
ing as *true Christianity* in the World.

This hath been one of those *choice Plants* that
ne *Church of Rome* hath so long *propagated*, and
with such extraordinary *Care cultivated* and
nd cherished amongst us, to the Eternal Con-
radiction and *Reproach*, and *Scandal* of Catho-
icism (and that Church which assumes to her
elf to be the *Ground* and *Pillar of Truth*; and
hat Bishop, who, exclusive of all other Bishops,
ould be the *sole Vicar* of Christ) 'For where-

as

' as True Christianity is a perfect *Catholicism*
 ' [tis to be hop'd there's True Christianity out
 ' the Boundaries of Popery] and contrarily An
 ' tichristianism, or fighting against God, walk
 ' in *Singularities, Partialities, Sects, Separ*
 ' *tions*, and the like: it is too apparent, tha
 ' the Ways wherein Men now pretend [as th
Jesuits and other *Emissaries* of the Church o
Rome have instructed our *Sectaries*] that the tru
 ' Exercise of *Religion* lyeth, do very much hol
 ' the Bias of *Sectarism*; who sees it not in ou
 ' extraordinary running after choice and affe
 ' cted Preachers? *A Protestants Account of his Or*
thodox Holding in Matters of Religion, Printed
 1642. p. 37. Now since it's so apparent, by
 what hath been hitherto said, that many of our
Sects are the very Invention of the Church o
Rome, and that all the rest are manag'd and in
 fluenc'd by them, to carry on the Design of ru
 ining and extirpating our Church; what better
 piece of Service can we do our Holy Mother
 than by endeavouring to expose these *religion*
Cheats, Impostors, and False Apostles, and by
 publishing to all Christians the *shallowness*, as
 well as *wickedness* of all their Pretensions; and
 at the same time, by breaking the *Measures* of
 our Sworn und Inveterate Enemies. For by
 opposing these *Sectaries* effectually, the Damage
 redounds to the Church of *Rome*; as by Favour
 ing the *Sectaries*, we Countenance the other.
 So that whoever Preaches or Writes against
 them, does it in effect against Popery, they be
 ing the *Pack-horses* to introduce it. And who
 ever

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er Countenances and Pleads for the *Toleration* these Sects, *constructively* or *virtually* does the same for *Popery*, let his Intention be what will otherwise : The *Toleration* of *Diversity* of *Communion*s, naturally tending to the *Dissolution* of the *Establiſh'd Church*, especially when a *Liberty* is allowed withal of *withdrawing* all they from the *Establiſh'd* or *National Church*; which is not in the least provided against by any *Law*, imposing any *Penalty* upon the *Seducers* *seduced*; than which 'tis impossible to conceive a greater Instance, either of *Indifferency*, *Unconcernedness* for the *Glory* of God, in reference to his *Truth*, and the *Salvation* of those who were solemnly *dedicated* unto him, by being enrolled in the *Matricula* of his *Church*; or that *Confidence* and *Trust* reposed in Governours for promoting *Piety* and *Virtue*, the greatest Interest of *Mankind*, the very End of the Institution of *Magistracy*; which is such a *Liberty* or *Connivance*, that our *Dissenters* never had the Impudence to ask; and which the *Law* of God, and a true Zeal for his *Glory*, and the *Preservation* of the *Church*, *Love* and *Tenderness* for the *Souls* of *Mankind*, the *Peace* and *Establishment* of the *Government* and *Nation*, and true Interest for *Posterity* can never justify. So that none but *Indifferent* Men, *Indifferent*, that can take up any *Form* of *Religion*, *Latitudinarians*, *Half-papists*, *Atheists* and *Ignoramus's*, can ever be zealous for *Toleration*; and whoever are so, are certainly *Promoters* of *Popery*, and the *Grand* *Occasions* of the *Growth* of *Popery*, and no other in

in this *Island*; this being certain, *that the Toleration of Sectaries*, is the Growth of Popery, to which all our Disasters, all our Miseries are owing.

But to return to our Subject once more, and so to a Conclusion :

Now let any sober Christian, of a tolerable Capacity, lay these few things together, and reflect seriously upon them, and he will find it demonstrably true, that these *Sectaries* bear no Relation to the Church, according to Rules laid down in Scripture, and hold not *true Faith* and that their Way is and must be *infallibly* (ordinarily speaking) the *Wrong*, the *Broad Way* and accordingly *destitute* of the *common Christian Hope* for Salvation, and consequently will *dread* to venture his Soul amongst them. But for fuller Satisfaction, I shall refer the Reader to the Treatise itself, which I recommend to the Blessing of God ; that it may, however weakly perform'd, be Instrumental to bring off some, and a *Preservative* for others, against this dangerous and growing *Sect*, and *all* others ; directing all good Christians to join with me in the Excellent Prayer of our Church :

O Merciful God, who hast made all Men, and hast nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be Converted and live. Have Mercy upon all Jews, Turks, Infidels and Hereticks ; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word ; and so fetch them home, Blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made Fold under one Shepherd, Jesus Christ our Lord ; who liveth and reigneth with thee, and the Holy Spirit, O God, World without End. Amen.

THE
Ax laid to the Root of the Tree :
 OR, THE
ANABAPTISTS
MISSION or MINISTRY
Examin'd and Disprov'd, &c.

BEFORE we enter upon the *main subject* matters of *Dispute* between us (*viz.* the *Lawfulness, or Validity of Infant-Baptism*, and other *your singular Opinions*) I apprehend it, indispensably necessary in the first place, to enquire whether you or we are the *True Church of Christ*; For, it appears, that either those of *Your* or *Our* Community be not, or are not *Members* of the *True Catholic and Apostolick Church*, it will be in vain to engage in this Controversie, because the *Validity* of all *Ministerial Acts* ordinarily depend upon their being performed, or transacted by those who have *Authority* to do from *Christ* by the *Mediation* of the *Church*, to which *Christ* himself *delegated* this *Authority*, to be continued successively from one to another to the *End* of the *World*.

On this Point, I think, will be readily yielded by You, that none can perform any *Ministerial Acts*, but such who are *authoriz'd* so to do, by *Christ* and his *Church*: In particular, none can, in the *Ordinary* or *Establish'd*

establish'd Way, be admitted Members of Christ's Body the Church, but by Baptism; consequently, that none can Baptize, but those who are actually Members of this Body, and have especial Commission, or Delegation so to do; and none have any reason to pretend unto or to exercise this Commission, but those who are called thereunto, because none can take upon himself the Authority, but he must be called unto it, and solemnly invested with it by Christ, or his Deputies, mediately, or immediately.

If so, then it will be in vain for either of Us to dispute the Lawfulness, or Validity of Infant, or Adult-Baptism, if in the mean time we are in the dark, and cannot prove whether we are within, without the Church. The Church is but One, in Nature indivisible; Unity, and Divisibility are inconsistent, and incompatible Terms. There is but One Communion likewise, so that Two Communions diametrically opposite, can't be one and the same Church; and there is One Baptism, into the One Faith, of One Lord, or One Head of this One Church; and therefore if this One Baptism, whether of Infants, or Adults, be administered, or performed without, or within this One Church, in consequence it must be the same (as I said in respect of Infants, as well as of those of full Age.) This is, as I conceive, a necessary and unavoidable Consequence, because there can't be Two Baptisms no more than Two Churches, or Two Lords, Two Faiths, or Two Hopes, or Two Heavens, and Two Hells; because, by the same way of arguing, there may be Two thousand Millions as well as Two, and in infinitum.

These Consequences you can't avoid, or deny; because, upon your own Supposition, that You are the one, or only Church; and as some of your Predecessors (as I find in St. Bernard) have formerly asserted, *Apostolici*, or the only Genuine Successors of the Apostles: You have all along Rebaptiz'd All that

Examined and Disprov'd.

3

from other Communion to Yours, looking up-
on their former *Baptism*, whether whilst *Infants*, or
adult, as null and void, nay sinful, because perform'd
by those of a false Communion.

Therefore to clear the way, and to remove all Impe-
diments, its highly incumbent upon you, who confine
the whole Body, and Flock of Christ to your own Par-
ticular Communion, with a positive Exclusion of all besides,
to prove that you are the one Church of Christ, and that
since His Ascension, He has had no other Church but
yours; and withal, that you all along for this Seventeen
hundred Years, without any Interruption of Succession, Pra-
ctice, visible and open Profession, have been, and are the
visible Body, of that one invisible Head Christ Je-
sus, blessed for ever. For, if you can't demonstrate
that, all your Dispute about *Baptism* vanishes into
Nothing; and, besides, I must tell you,
without doing this first, you have no Right to en-
ter upon this Controversie, as being as foreign to you,
as to *Turks* or *Infidels*, and even the Scriptures them-
selves will stand you in no stead, as having no Right
to them: For, they were, and are one sacred Deposi-
t committed to the Custody of, and for the sole Use
and Edification of the One Church; because, the Na-
ture, or Animal Man as such, is not capable without
Assistance of the One Spirit of GOD, by his insu-
perable Divine Faith, to apprehend, or understand
Mysteries of God, and all the Graces and Influen-
ces, and Operations of this Divine Spirit of Truth, and
Righteousness, are ordinarily confin'd to
the One Church. All this I take for granted, and if
you have any Principles at all, you can't deny it; if
you do, then I must tell you, you have no Principles,
then all manner of Dispute with you is endless,
and to no purpose. Therefore I proceed upon this
supposition:

First then, as to your professing your selves to be
the One Church, or One Body of Christ, I request of

you to give a *positive categorical Answer* to these following *Queries*.

When did your *pretended Church* commence? She us in what *Age* after our *Saviour*, in what *Century*.

Whether in the *Apostolical Age*, or immediate after, or how long since?

Who were the *first Pastors*, or *Dators*, or *Authors*? How long they continued their *Succession* *uninterrupted*, and were in *actual, visible Possession* of the *Church*, and so were a *visible Body known*, and *apparent* to, and so *distinguishable* from all other *Sects* and *denominations* of *Christians* in the *whole known World*.

By what *Means* the *Catholick Church* came to *fall* or to be so far *extinct*, as to give way to the *Usurpation* of *Intruders*, and consequently to be so *wholly absorbed*, as to leave no *Remains*, no *Footsteps* behind for many *Ages*?

Where lay it *concealed* for *Fourteen Hundred Years* till about *Luther's time*?

How did it *ly hid* all that space of time? And what means did She *propagate* her self *successfully* that while, and in what *Parts* of the *World*?

If you *alone* were the *True and Genuine Successors* of the *Apostles*, it must follow, that you were one *possession* of all the *particular Churches* that they *planted*; that you were the *One Catholick Church*, out of which *no Grace, no Salvation, ordinarily* to be had: The *peculiar People* of God, his *Elect*, shew us then what came of this *Church of Christ* for so many *Ages* after, into what *Wilderness* She was driven, whether She *subsisted* all this while, or not; or whether She can be supposed the *Church* can *cease to be*, or to *exist*, in consequence of *Christ's Promises* to be *with Her*, even for one *Moment*?

If She hath *subsisted* all along, as you would *imagine* perhaps (during these hinted *Intervals*) in a *state* of *Invisibility*, *unknown* to all the *World* but to you, pray *prove, and demonstrate* this unto us; if you

to make out all this, assure your selves, you'd find it a difficult Task to convince Gainsayers, and to support these your Pretensions.

This possibly may surprize you, I confess, and seem somewhat strange unto you, but how you can make it, I know not.

The Ministerial Office is so sacred, as in its own nature implying the transacting Things of the most momentous Concern relating to the Eternal Salvation of Mankind, between GOD and Them, and acting in Christ's stead, and in his Name, the Authority so divine, that it infinitely transcends all the Power of the Emperors and Kings of the Earth, as it must needs, if it exceeds that of the very Angels themselves, that even Christ himself did not vouchsafe to assume it Himself, Heb. 5. 4. That for Men to intrude themselves into this Office, without being legally, or externally call'd unto it; that is, in the stated and ordinary way of Christ's Appointment, is the highest and the most daring presumptuous Sacrilege that Mankind can be guilty of, and literally, Antichristianism it self, diametrically opposite to the Institution of Christ, and himself. It is downright and express Rebellion, like unto that of the Fallen Angels; it's bidding Deceit to Heaven, and an Attempt to wresting the Power out of the Hands of the Almighty. Such Pretension as this can never be suppos'd to produce any conscious, any saving Effect, or to oblige God to ratify such irregular and audacious Acts, therefore, in its own Nature, must be null and void in all manner of respects, except as to the provoking of the Wrath and vengeance of a jealous and incens'd GOD, as in the case of Nathan and Abiram; effectual only in the damning, but never in the saving of Souls. For an unlawful Authority can never produce any legal Acts, especially in such Cases and Instances as these. If the Authority be null, the Acts of it must be so likewise, and consequently, all your Religion all you do, in

vain; because, God Almighty is in no sense, hath no ways by any express Covenant or Promise, oblig'd himself to ratifie, or to co-operate with such Transgressions, as being done not only without his Licence and Command, but in direct Opposition unto, and Rebellion against it. Therefore he never owns such Intruders for his Ministers or Delegates; nay, he plainly disowns them, as bearing no manner of Relation unto Him; I sent them not, neither have I commanded them, neither spake unto them, Jer. 14. 14. I have not sent these Prophets, yet they ran; I have not spoken to them, and yet they prophesied, Ch. 23. 21. See Chap. 27. 14.

We know but one Church, and that hath been ever visible; all the Malice of Men and Devils hath never been able to destroy it, to render it even invisible, except in some particular parts of it, let some Writers pretend what they will.

From our Saviour's Ascension to this present day the Church of Christ, His Universal Catholick Church, mention'd in our Creed, and in the holy Scriptures hath been supported, kept up, and visibly too (even as to some Parts or Members of it, under an Eclipse for a time) according to His sacred Promise, which He hath most literally fulfill'd, and which we are oblig'd to believe as an Article of Faith, He will preserve, and visibly, till the Consummation of all Things.

But as for particular Sects, or Churches of Human Institution or Contrivance, Heretical and Schismatical Combinations, or Churches (to use the word Church in a lax, low, or secondary sense) we have seen the Conclusion of infinite Numbers of them of infinite Denominations, and dwindled into their first Nothingness, because never watered with the Dew of Heaven, never influenced by the Divine Spirit, never under His Guidance and Protection, never own'd by Christ, never bearing any Relation unto Him, never guarded by his Promises, but Mushroom-like, sprung up and died, and withered, all at once.

where

Whereas on the contrary, the One and Genuine Church of Christ, instituted by Himself, planted and propagated by His Apostles, irrigated by the Blood of holy Martyrs, and carried on by their Successors, hath always even flourished most, and enlarged it self under persecutions, (a Characteristick Note of the True Church, and a clear Evidence of Christ's owning his Spouse, an infallible Argument and Demonstration of His Protection, and making good his Promise unto her, That the Gates of Hell should never prevail against Her; that is, in Her, extinguish Her) hath hitherto never ceased even to be visible, and plainly and clearly to distinguish her self from Hereticks, Schismatics, Jews, Pagans and Infidels; But as for Sects, Schismatics, Hereticks, false Prophets, false Apostles, false Christs, &c: all the History of the Church, particularly and most evidently assure us, that even Prosecution alone, as well as Persecution, has been able to eradicate, and expiate them, and reduce them to nothing, even Oblivion it self; so that for Ages they have not been able to continue their bare Remembrance, or to subsist in Hereticks; nay, which is very observable and notdri- es, for the most part, notwithstanding their Obstinacy for a time, have chosen rather to return into the Bosom of the Church, they so outrageously enveigh'd against, and condemn'd for Diabolical, Antichristian, &c. rather than endure even tolerable and minute Inconveniences.

Now if you cannot make it appear, that Your Church (as you call it) hath all along from the Apostles days, till this very time, continued visible, and asserted her self to be the Catholick Church, which hath been always visible, (for the very Term Catholick supposeth Visibility;) for that which is Catholick or Universal, is only so by being visible, and known; and the Church is called Catholick upon the account of Her being visible, otherwise She should not be known, in opposition to all Heresies, Schisms

Schisms and *Seets* whatsoever, and continued Her *Succession* down to this very time, through all *Persecutions* and *Oppositions*: Tho' you may possibly make it appear, and very easie too, that some under the *denomination* of *Christians*, may have profess'd your *distinguishing Doctrines*, and at different times afterwards, yet there having been such vast *Chasms* or *Intervals* between their different *appearings* in the World, if you cannot *uninterruptedly* deduce your *Succession* of *Ministers* (without which there can be no Church, no more than a Society without *Governors*) your Cause must sink, and all your *Pretensions* evaporate into nothing.

For, if this be your Case, it's plain, nay, infallibly true, that your Church was never of *Christ's* planting; if it had, He would have supported it, because He is *Truth* it self, and keepeth his *Promise* inviolable, and no *Power*, either of *Earth*, or *Hell* it self, could ever have wrested you out of his *Protection*. All the *Powers* of *Hell* or *Earth*, combin'd together with the utmost *Malice*, *Resolution*, *Diligence* and *Unweariedness* imaginable, and *Obstinacy*, could never have prevail'd against you. His most sure word and *Promise* could never have fail'd you; so evident that of *Gamaliel*, *Acts* 5. 38, 39. If this *Counsel*, that *this Work* be of *Men*, it will come to nought; But if it be of *God*, ye cannot overthrow it. So that if your Church had been the *Catholick Church* planted by *Christ*, it could never have been overthrown, it would never have vanish'd like *smoke*, and been forgotten for *Age* together. *Antichrist* could never have banish'd Her out of the World, and have prevail'd over Her longer than all the *Calculations* of the *Duration* of *Antichrist's* *Reign* ever amounted to.

This is a peculiar, and distinguishing Property of the Church, that She is never hurt, or injur'd by *Persecution* or *Opposition*: Then She is best understood and known, and manifests her self, then She is most

to all ; when She is most annoyed, affronted, distressed, winnowed, sifted, tempted, then She best approves her self to the World, as well as to God ; when She is most radiant and charming, even to such a degree as hath been very frequently observ'd in the very Eyes of her most barbarous and inhumane Persecutors, and most inveterate and malicious Enemies ; and that which is most surprizing and admirable, the more deserted by Her temporizing and false Children, the more augmented by the Accession of sincere and faithful Converts ; and when most abandon'd and betray'd by Her Earthly Protectors, the more secure and better supported and cherished by Her Saviour, by Her

No ! it is GOD, it is Jesus Christ, the King of Kings, and Lord of Lords that is Her Rock, Her Refuge, her Protector, Her Saviour, and Her Deliverer. Nothing is more puissant than the Church, in all the ages that ever were made upon Her, She hath always been Victorious and Triumphant. God is the Head of the Church, saith the Great Chrysostom, who is stronger than all : This is no Solecism, for GOD is the Head of the Body, the Church ; the Body is nothing but a lifeless lump without the Head. God founded the Church, when who dares pretend to pull Her down ? 'Tis God that makes the Earth *Consume Psalm.* tremble, 'tis He looks down upon the Earth, and makes it tremble ; He speaks but the word, and it settles it again whenever She is assailed : Much more will He establish and confirm his Church, when She begins to totter : For the Church is far stronger than the Earth ; nay, than Heaven it is. *Heaven and Earth shall pass away, but my Words shall not pass away.* What words ? Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it, *Mat. 16. 18.* Prove now that you alone have a Title to His Protection, prove, that you are His Church, His Chosen, His

His Spouse: Prove, that the *Myriads of Martyrs, Confessors and Saints*, were yours; that you are the *genuine and true Successors of the Martyrs*; that all the *Gifts and Graces of the Holy Spirit* must be derived by *Christ's own Appointment thro' your hands*. Deduce your *Faith, and Practice, and Discipline thro' every Age of the Church till this day*, and then you will do something indeed; then in reason you may expect that all will become your *Converts*; but because you have done so little of this kind, therefore have you made so inconsiderable a Progress.

This, my Friends, lies upon your hands, to do it's demanded of you, and you are obliged, at the Peril of your Souls, to give all possible Satisfaction to this Point. Prove your selves to be the Church, and you will gain a vast Point, you may expect all the rest will fall in, that all the World will run after you, that the fulness of the Gentiles, and the conversion of the Jews, God's ancient People, shall in God's due time, become an addition to you: For if you clear this Fundamental Point, none will doubt your Performance as to all the rest.

It's in vain to proceed farther, till your Mission be cleared, prov'd, and establish'd: For, till you have removed all these Objections, answer'd all these Queries, and under no Compromise, not Obligation, to proceed any farther with you. The Validity of all your Acts, as to Baptism, Administration of the Lord's Supper, Prayer, Preaching, all manner of Ministerial Acts, will depend upon the Authentickness of your Mission.

What matter (as to your acting, or transacting) whether it be lawful to baptize Infants, or not, who are the proper Subjects of Baptism, whether Infants, or Adults, if your Baptism, or Baptism administered by you, be ipso facto invalid: If you can't all your Mission, produce your Credentials, your Authority, even your Adult-Baptisms will be ineffectual; void, null, and that in consequence of your own past Principles and Practice.

Let us consider then in the first place, what Baptism is in general. It's the Splendor or Light of the Soul, a change of Life for the better, the Answer of a good Conscience to God: It's the abjection, or throwing off the Flesh, the putting off the Old Man, and putting on the New; The Prop, or Support of our Infirmity; The Following of the Spirit; the Participation of the Word [or of Christ;] the Resurrection, or renovation of the Creature; the Communion of Light, and the Depulsion of Darkneß. Baptism is the Chariot to Heaven, a Pilgrimage to Christ, the Support of Faith, the Perfection of the Mind, the Key of the Kingdom of Heaven, and a Commutation for Life, the abolishing of Slavery, the loosning of Bands, and the Assertion of our Liberty. Again, as Christ the Author of this Divine Gift, hath many Compellations, so his Bounty of his hath many Names. We call it a Gift, Grace, Unction, Illumination, the Garment of Immortality, the Laver of Regeneration, a Seal, a Gift, because it's confer'd on those who confer'd nothing for it: Grace or Favour, because it's bestow'd on the unworthy; Unction, because it's Holy, and Royal, for as Prophets and Kings were anointed; and therefore Peter calls Christians, that is, the baptized, a royal Priesthood: Illumination, because it's Splendor, and Brightneß; A Garment, because it's the covering of our Sin and Shame, and Nakedneß; A Laver, because it washes and cleanses; A Seal, because it's a preservation, or keeping, and a signification of Property, and Dominion: But to be short, we ought to look upon the Power or Efficacy of Baptism, to be nothing more than our Engagement and Covenanting with God to lead a more holy, purer, and better Life, a solemn consecration, and Dedication of our selves to his Service, a lifting our selves under Christ's Banner, the strengthening of the Faith, because Baptism is a publick Attestation and Testification of the Faith, and in Baptism we receive the Seal and Character, or Mark of Faith.

The

The Sponſion, Stipulation, Promise, or Covenant of our Baptiſm, is call'd likewise our Oath, by which we ſwear, as it were, fealty, or true Allegiance to God, the Violation whereof is the higheſt, rankeſt Perjury and Diſloyalty we can be guilty of. It's call'd our Incorporation with Chriſt, that Act by which we are made Members of the Body of Chriſt here upon Earth, and Fellow-Citizens with the Church Triumphant in Heaven, Children of God, and Heirs of eternal Salvation.

But to be a little more particular; Baptiſm is the Abolition and Remiſſion of all our former Sins, whether original or actual, of all ſorts, all denominations; a reſtoring us to the Favour, Friendſhip and Love of God, whereby of Enemies we become Friends, of Aliens the Children of Adoption; of Children of Wrath, the Children of Grace, the bleſſed effects of our new Birth and Regeneration. By this new Birth, or Regeneration our Underſtandings are illuminated by the Divine Spirit collated in Baptiſm; which Illumination gives us new Ideas of things quite different from thoſe, which before were the reſult of meer natural Reaſon, of the Nature and Eſſence of God, of our Obligations unto Him, of the Immortality of the Soul, of Virtue and Vice, future Rewards and Punishments, of the Emptineſs, Vanity, and Unſatisfactorineſs of worldly Enjoyments, Pleaſures and Comforts. By this New Birth, the Seeds of Virtue and Holineſs are implanted in our Souls, new Habits, new Deſires, new Inclinations, new Strengths, whereby to grapple with, and engage againſt all our Enemies, which gradually exerting their Powers upon our ſelves, make us die unto the World, and live unto God, by mortifying all our corrupt and ſinful Paſſions and Affections, thoſe earthly Members and Inſtruments of all Sin and Wickedneſs, by which means we aſpire unto, and breath after heavenly Things, deſpiſe the World, and are always upon our Guard againſt its Allurements, as knowing that if we love the World

we cannot love God, that God and the World are reconcilable Enemies. By this *Divine Light* communicated unto us in *Baptism*, we understand the *Infirmity* of our Natures, the *Deceitfulness* of our hearts, our *Propensity* to Vice, the *Wiles* of Satan, the dangers of worldly *Prosperity*, the *Usefulness* and *Necessity* of *Afflictions*, the *Dignity* and *Value* of our Souls, the wonderful *Love* of our blessed *Saviour* towards us, the *Beauty* and *Charms* of *Virtue* and *Holiness*, the *Evilness* of *Sin*, the *inestimable Treasures* of God's *Grace* and *Mercy*; by a due *Attention* to which, and the *result* of our *Gratitude* and vast *Obligations* unto God hereupon, we become, at length, *victorious* over our selves, the *World*, and the *Devil*, and desire to be *dissolved*, to be discharged of our *Earthly Vehicle*, and to be with *Christ*.

Now after a due *Consideration* of these *stupendous* *privileges* and *Graces* of *Baptism*, upon which the *salvation* of *Mankind* ordinarily depends; without which, in the *ordinary* way of God's *Mercy*, we cannot be *saved*; to *presume* to *transact* all this without any *Authority*, is it not to *counterfeit* God's *Seals*, is it not direct *Forgery* in the highest degree imaginable, is it not to *invade* the *sacred* *Office* of God's *Minister* and *Delegate*; nay, is it not to *usurp* upon God himself, for you to *take upon you* to *represent* his *Person*, to *act* in his *Name* against his *declared Will* and *Institution*, and *downright Treason*, and *Rebellion* against *Jesus Christ*? Is not this *despising* his *holy Institution*, and *trampling* upon his *Authority*? Is not this *Antichristian* to the utmost, and such *Transactors* *literal Antichrists*, *Opposers* of *Christ*, who set themselves up against his *Ordinance*, *Enemies* to that *Divine Unction*, by which our blessed *Lord* was *consecrated* to be our *High-Priest*? Is not this *belying* of the *Holy Ghost*, and *doing despite* to the *Spirit of Grace*, and *mocking* and *affronting* the *sacred Trinity*, to *pretend* to *act* in their *Name* without, nay, against their *Authority*,

thority, and a most horrid and dreadful deluding defrauding, if not damning those Souls, which you pretend to put into a state of Salvation; and for my Friends, it must be, if you be not the Church of God, and his Ministers, in the way that himself has established.

It's an avow'd Principle and Maxim in Christianity that Christ's Institutions are inviolable, unalterable. No Authority under Heaven sufficient or capable to infringe them, or to change the Matter or Essence of them: It's true, some Circumstances of them may be mutable, but the Essence, or Matter, must ever remain the same. What therefore has been appointed once by God as a standing Ordinance in the Church, as in the case of this last, and Gospel-Dispensation, no manner of Necessity can excuse the willful Violator of it, where God himself has not plainly and expressly provided for it. All times, the whole volume of Ages are present unto him, and therefore the Pretence of Necessity can never indemnify the Breach of Divine Institutions; Necessity, indeed, may excuse the want of these Ordinances, but never the Assumption and Usurpation of them; as a learned Person has well urged.

Hence then it is evident, as in the Case of Baptism, if it be an Authoritative Act, and by Christ himself appropriated, as to the Exercise or Administration of it to the Evangelical Ministry, a Ministerial Act, it cannot be validly Administred by any but those who are externally call'd to that sacred Function, and least of all out of the Church; for, 'tis the greatest Impropriety and Contradiction in the World, to suppose that those, who are not themselves of the Society, should have a Power or Authority to admit to, or make others free of this Society or Incorporation by an Act, they are altogether at the present, incapable of Administring, e. g. of remitting Sins, and conferring the Gifts of the Holy Ghost, as in baptismal Regeneration.

on; These Three Acts being implied or contain'd
 that One Act of Baptizing, a part of the Apostolical
 mission, which, with all the remaining Author-
 ities, were to be convey'd by the Apostles to their
 successors, and so on successively to the end of the World;
 and to which, our Saviour had most solemnly pro-
 mised his Concurrence and Presence, even to the end of
 the World; Powers and Authorities to go along al-
 ways with the Church, and to be inseparable from
 her; and consequently, never to be presum'd to be
 form'd out of Her, and least of all by the Laity,
 those who never had Authority in the Church, or from
 the Church, to exercise such Acts; nay, such whom
 the Church her self hath not power to Authorize as

That a Succession of Ministers, deriving their Mission
 from the very Apostles, were to continue always in the
 Church, is plain and evident from the Original Com-
 mission, Go ye therefore, and teach all Nations, baptizing
 in the Name of the Father, and of the Son, and of
 the Holy Ghost; — and lo, I am with you alway, even to
 the end of the World, Mat. 28. ver. ult. As my Father
 hath sent me, even so send I you, John 20. 21. The
 Mission Christ received from the Father, the
 same He transmitted to his Apostles, and they to their
 successors, which Christ promised to ratify and confirm
 himself. This Authority, was not by his constant
 presence with them, to continue only for the time
 the Apostles should live; otherwise, it must have
 ceased long since, even at their Deaths: But the
 mission is extended to all that should succeed them,
 from their Decease, to the end of the World. Lo,
 I am with you alway, even to the end of the World. This
 promise most particularly relates to their Successors,
 the Apostles were not to continue till Christ's second
 coming to judge the World, but their Successors were;
 and so it follows again by inevitable consequence,
 that as Christ sent them, and invested them with
 his

his own *Authority*, so they were to *keep up* and *continue* this *Authority*, by *sending*, or *ordaining* others who were *successively* to *transmit* it even to the *Consummation* of all things : This *Succession* of *Pastors* was to *continue* so long as the *Church* should *continue*. And as the *Gates of Hell*, i. e. the *Power* of the *Devil* combin'd with the *Power* of *Men* should never be able to *prevail* against, or *overthrow* or *dissolve* this *Church of Christ*, the *Society* of the *Faithful*, so should they never be able to *interrupt* this *Succession* of *Pastors* in the *Church Universal*. A *Succession* of *Pastors* is so *Essential* to the *Church*, That there can be no *Church* without it, where there are no *Pastors*, there's no *Church*, because *Pastors* are the *Principle* of *Unity* to the *Church*, a *Church* being nothing else but a *Flock* gathered together and embodied or incorporated unto and with the *Pastor* : There may be indeed in some *Cases*, and in some *Emergencies*, a *Body* of *Christians* without *Pastors*, but this can be no more call'd a *Church*, than a multitude of *People* without *Governours* to *Head* them, to *rect* and *Order* them, a *Civil Society*. I say, there may indeed be *Christians* and *Faithful People* on some *Occasions* without *Pastors*, as in the *Case* of the *decease* of *Pastors*, or *Persecution* or the like, which is not their *Crime*, but their *Misfortune* ; then I do not question but the *Good* and *Merciful God* will be present with them, and supply their *Spiritual Wants* by *Extraordinary Grace*, but then they cannot be call'd a *Church* properly and strictly, for want of their *Spiritual Heads* and *Governours* : But for those who make and appoint *Pastors* for themselves, by *private Impulse* of their own *Humours* out of the *Regular* and *Scriptural Method* of *Christ's Appointment*, contrary to the *Institution*, who is the *Head* of the *Church*, and from whom all *Ecclesiastical Authority* or *Church-Power* is derived ; they are so far from being a *Church*, or *Members* of *Christ's Body*, that they are actually *rent* from the *Body*.

divided from the Church, nay are not Christians, as deriving no Spiritual Nourishment from the Head, no Spiritual Graces to support the Spiritual Life, no more than a Bough cut off from the Tree can Grow, Bud and Blossom, and bring forth Fruit and Live. Nay, say again, they are not Christians, for if ever they were so, i. e. in the Church, by separating and cutting themselves off from the Church, they cease to be Christians, even according to the Sentence and Determination of Christ, of God himself, in reference to such as refuse to hear the Church, let him be as an Heathen or Publican, that is, look upon him as an Infidel, an Unbeliever, account him no longer a Christian, a Member of my Church, as one whom I will own, or hath any Interest in the Common Salvation purchased by my Blood, any more than one who worships Idols, than the most Profligate, Vile, Debauch'd Worshiper of Drunken Bacchus, or Prostitute Venus.

But to return; wherever the Church is, there hath always been, and shall be (it's Matter of Faith) Succession of Pastors, deriving their Authority from Christ and his Apostles, notwithstanding all the Malignations of Devils, Persecutors, Hereticks, Schismatics, Turks and Infidels; nay, and visible too, to that it might be known and applied unto for the Word of Life, and the benefit of the Sacraments, and never fail, cannot, shall never fail, unless Christ Himself should prove worse than his Word and Promise, which no Christian dare to aver.

Whoever then pretend to be the Church, must, and are oblig'd to prove this Succession of Pastors; and since you call your selves the Successors of the Apostles, and the True Church of Christ, it's required particularly, by thus asserting, you do implicitly at least, condemn all other Churches in the World as Nullities, and assume to your selves all that is essential to constitute a Church to the Total Exclusion of all besides.

You can't avoid this ; because if you be the One Church of Christ, you must have the *χαρισματα*, those permanent Gifts which are inherent unto, and inseparable from Her, amongst these Gifts you will find a Succession of Pastors, God hath set some in the Church ; first Apostles, secondarily Prophets, thirdly Teachers, 1 Cor. xiii. 28. and in the Ephes. c. iv. v. 8. Governours and Pastors of the Church are expressly call'd Gifts, wherefore he saith, when he (i. e. Christ) ascended up on high, he led Captivity Captive, and gave Gifts unto Men. And after a Parenthesis of two Verses, v. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Teachers, for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ, till we all are in the Unity of the Faith, and of the Knowledge of the Son of God, unto the perfect Man, unto the measure of the Stature of the fulness of Christ : That we henceforth be no more tossed to and fro and carried about with every Wind of Doctrine by the slight of Men, and cunning Craftiness, whereby they lay wait to deceive. Here you may see then in the first place, that Pastors or Ministers are reckon'd amongst the Gifts that are always essentially necessary to the Church, and that consequently where there are no Pastors, there's no Church, no Flock of Christ, i. e. ordinarily, no Sacraments, as you your selves own : And in the next place, the Great Ends, for which they are given for the perfecting of the Saints, for the Edifying Building up the Body of Christ, to preserve the Unity of the Church, and to prevent Schisms and Heresies, and to keep the Faithful from being seduced and carried off by the Subtily of Crafty insinuating Hypocrites, and being torn in pieces by Ravening Wolves dress'd up with Sheeps Cloathing, pretending to be the True and Genuine Shepherds ; by False Prophets, False Apostles, &c.

If then it be of so near Concern and Importance to the Church, to be under the Government and Ministry

tion of Pastors, since her Perfection, Unity, Edification and Safety depends upon Them, none but those who are outwardly and legally call'd unto this Holy Function, ought to be receiv'd or admitted as such, none but such as are really and truly Authoriz'd or Impower'd by the Successors of the Apostles, those who derive their Succession from the Apostles themselves, and so from Christ by a straight interrupted Line.

Now where God hath set [or given] these Gifts, these Pastors and Ministers, there we ought to learn the Truth, even from those who succeed the Apostles. 'Tis they who are intrusted with our Faith, with the Word of God, whose Lips are to preserve Knowledge: 'Tis they who are to Preach the Word of Reconciliation, to Administer the Holy Sacraments unto us, and to build us up in the One Faith, unto a Perfect Man, &c.

Wherefore 'tis the Duty and highest Interest of all the Faithful to submit themselves, and to adhere firmly to those Pastors, who are the Apostles Successors, who with their *χρεια* or the Gift of Pastoral Succession, receiv'd the undoubted *Irenæus*. It is the Comfort and Good Pleasure of God: And ever to have a jealous Eye upon those who forsook and leap'd over the Pastoral Succession, either as Hereticks, Professors of Unsound and Monstrous Opinions contrary to the Faith, or as Proud, and Self-pleasers, Lovers and Admirers of themselves, and of the World, or as Hypocrites, doing all for the sake of their Worldly present Interest, and Vain Glory.

Then in the * Church alone, the Fountains of Spiritual Life; in the Church alone, the Measures of the Holy Scriptures,

* *Tanta igitur Ostensiones cum sint, hæc non oportet adhuc querere apud alios veritatem, quam facile est ab Ecclesia sumere, cum Apostoli quasi in De-*

porium dives, plenissime in eum contulerint omnia, quæ sint veritatis, omnis quicunque velit, sumat ex ea potum vitæ. Hæc est enim introitus, omnes autem reliqui Fures sunt & Latrones, &c.
a. l. iii. cap. iv.

the *Word of Life*, the *Divine Sacraments*, the *Vehicle of Divine Grace*, and the *Food of Souls* : In the Church alone, the *Dispensers* and *Administrators* of this *Divine Word* and *Sacraments*, of whom the *Evangelical Prophet* saith, *I will also make thy Officers Peace, and thine Exactors Righteousness* ; or as I find it otherwise render'd, *I will constitute thy Princes in Peace and thy Bishops in Righteousness*. Of whom our Lord said, *Who then is a Faithful and Wise Servant whom his Lord hath made Ruler over his Household, to give them Meat in due Season?* Blessed is that Servant whom the Lord, when he cometh, shall find so doing, *Matth. xxiv. 45, 46.* administering to the *Spiritual Necessities* of his Charge.

But then again, if God hath set some in the Church first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, and divers other Gifts, are all *Apostles*, are all *Prophets*, are all *Teachers*, &c? No certainly ! To apply the necessary and permanent Gifts to our present Case ; not are to pretend unto, or to assume to themselves the Gifts of *Government* and *Teaching*, and *Praying*, of offering up the *Prayers* of the Faithful, of *Remitting* and *Retaining Sins*, of *Administering* the *Sacraments* but those whom he hath set appointed and call'd to the *Work* or *Function*. It is not for every one to take up to him this *High Office*, only for those who are peculiar and by *Divine Authority* separated, set apart, and consecrated to this *Holy Ministry*. No ! Are all called to *Apostles* ? to be *Pastors* and *Ministers*, &c? The *Apostle* plainly determines the Matter, all are not called, but such only who are regularly called according to the importance, and in consequence of the *Original Institution* of *Christ* ; and those *Methods* we find the *Apostles* to have settled in all Churches wherever they came, and those *Rules* they have left us, which we will not distance or alteration of *Time*, no *Necessity* whatever we ever dispense with, because Our Blessed Lord, our Head and the Spouse of the Church, hath most

ively, absolutely, and irrefragably determin'd the very Case in Hand, that there shall never be any supposed necessity, that no manner of necessity shall ever be able to violate, interrupt, or supersede this Succession of True, Lawful, and (as I may say) Lineal Succession of Pastors in this Church, even to the End of the World. No Outward Force, no Contrivance or Endeavours of Persecuting Emperours, Kings, Princes or People; no Heresie, Schisms; no Idolatrous Worship, or Superstitions; no Apostacy, nor Antichristianism; no possible Contrivance of Men, or the Powers of Darkneß; no Immoralities, nor any thing imaginable or contrivable, shall ever be of such an Universal Influence, as to render this Church of his (so dearly purchased, and redeemed by him) and his Faithful Members, destitute of Faithful Pastors regularly call'd, who shall feed his Flock, and give them Food in due Season, as is fully and peremptorily insur'd and determin'd in those Words of his, than which Heaven and Earth shall sooner pass away, and lo! I am with you always even to the End of the World; I am always, incessantly, actually present with you; my Providence and Protection shall never cease for one single Moment to uphold and preserve you and your Successors, to continue your Ministry in my Church, to keep up a standing Succession of Pastors to Represent Me, and to Act in my Head and Name, to all Spiritual Ends and Purposes: Just as I am at this Moment, so I am always present, and where I am present, there can be no Defect, nothing wanting that is Essential to my Church which is built upon a Rock, and shall continue unmoveable to the End of the World. As it is settled now, so shall it continue; as you succeed Me, others shall succeed You in that ordinary Establish'd Way I have appointed my Self, and my Flock shall never want such Lawful Pastors by an indefeasible successive Authority, that the Gates of Hell shall never be able to unlink or dissolve.

If this be the Genuine and Literal Sense and Meaning of Our Saviour's Words, and sure Word of Promise

contain'd in the *Apostolical Commission* ; then, as sure as there was *then*, hath been ever *since thro' all the succeeding Ages*, and shall be to the *End of the World*, a Church of Christ, the *One Church* ; so all along from its *Existence thro' all Ages to this very Hour*, and to the *End of all things* there shall be, an *uninterrupted Succession of Legitimate True Pastors* ; and whoever assert themselves to be this *One Church*, from the *Grand-Concern and Importance* of the thing itself, it's required of them to give *Proof and Demonstration* of their being such : This is demanded, and ought to be of them, and is of indispensable Obligation, the *validity of all Ministerial Acts* performed by them, nay, and the *Salvation of their Souls ordinarily* (to be sure) depending on it. Not to be able to do this, is in effect, *not to be the Church*. The Church of Christ undoubtedly is able to do this, or all that concerns the *Salvation of Mankind in the Ordinary Way*, must lie at Stake, and *Christianity* be the most precarious, the most uncertain thing in the whole World : Otherwise, no *Certainty*, no *Security* for Conscience, none for *Salvation*. I say, the *Proof* of this is requisite from the *Nature of the thing itself* : Wherever the Church is, she is able to prove her self to be what she is. Undoubtedly in her *Nature* she is to be known, to be understood, and it follows to be proved : This cannot be denied, This follows from her *Compellations* ; she is called the *House of God* or Christ, *Heb. iii. 6. Holy City, Rev. xxi. 10. an High Mountain*, because establish'd in the *Top of the Mountains*, above the Hills, to which all *Nations* shall have recourse, *Isa. ii. 2. An High-way, Isa. xxxv. 8. The Kingdom of Heaven, Matth. xiii. 24, &c.* These and the like *Epithets* imply, that she is to be known, and consequently to be prov'd and demonstrated that she is, and what she is. She is not hid, because she is not *under a Bushel*, but set upon a *Candlestick*, a *City* to give *Light* to all that are in the *House* ; and it's likewise said of her, a *City* that

et on a Hill, cannot be hid, *Mat. 5. 14, 15.* Undoubtedly then this Church, this Succession of Pastors, wherever they are, can prove themselves to be what they really are ; and if you be this One Church, and if you be the true Shepherds and Pastors of Christ, this Duty is incumbent upon you, of proving and demonstrating your selves to be so, by an uninterrupted Succession, and Possession thro' all the Ages succeeding the Apostles to this Day, or else those hard Sentences of yours against all other Professors of Christianity, must fall on your own Heads, otherwise you must expect to be cast hereafter into outer Darkness amongst such as Christ will not know, or own to be his, amongst the Hypocrites, Pagans, or Unbelievers.

Here can be no Medium, you must either be the true genuine Shepherds of Christ, sent, and authorized in the ordinary and regular way by Him ; or, you must be Thieves, Robbers, and Wolves in Sheeps-cloathing, false Prophets, false Teachers, Usurpers, Invaders of the Sacred Ministerial Office ; here's no mincing of the matter, if your Party be not the Spouse of Christ, then they are an Adulteress ; if you be not the Pastors of Christ's Flock, then you must be Wolves, and all the pretended Ministerial Acts you do, instead of feeding, nourishing, and edifying, tend only to impoverishing, starving, ruine, destruction.

This, in effect, is the Reverse of your own Sentiments, and the Sentence you pass on others differing from you, and a condemning you out of your own mouths, unless you can make good what is demanded of you, and what every individual Person ought to require and be satisfied in, before they go over to your Party, had they but due Apprehensions of what they are about, before they become yours.

But as to our Argument about the One Church, and one of its essential constituent Parts, the Priest-hood, consider a little farther the Sacredness of both. The Church is but One, One Body, One, because God

is but *One*, *Christ One*, the *Spirit One*, *One Hope*, *One Faith*, therefore *Baptism* but *One* also. I may add, *One Gospel*, *One Eucharist*, *One Oblation*, *One Evangelical Ministry*, and all these *Ones* in the *One Church* only, and not without this *One Church*, or out of Her: *None*, nothing of all this any where else, or out of the ordinary way of *Salvation*, as certainly known by us.

These are all acknowledg'd to be grand and assured *Truths*, that ought in no wise to be contested by any one who is a *Christian*, a true Member of the *One Catholick Church of Christ*.

One Church in respect of Time, because 'tis the same Church which hath continued to this very hour, from *Adam*, and righteous *Abel*, till *Noah*; from *Noah*, to *Abraham*; from *Abraham*, to *Moses*; from *Moses*, till *Christ*; from *Jesus Christ*, thro' all the *Ages* since to us now. *One* as to Place; for, 'tis the same Church which hath extended it self from *East* to *West*, even to the remotest known Corners of the Earth. *One*, wherever She is, likewise as to the *Faith*, *Sacraments*, *Ministry*, and in all *Essential* *Respects*. *One*, because *One Society* or *Body*, or *Incorporation*, consisting of *Ministers* and *People* united under *One Head Christ Jesus*. *One*, because *Indivisible*, all particular Churches being but *Branches* of this *One*; or, all Particulars making, constituting of this *One Universal Body*; because, a peculiar People, a *chosen Elect*, gather'd out of all Nations and Kingdoms on the Earth, call'd out of the *World* which hateth *Christ*, *Christ's* grand Enemy, the *World* for whom he prayeth not, *John* 17. 9. I pray for them, I pray not for the *World*, v. 6, 7. Those whom the *World* hateth, because they are not of the *World*, v. 14. A *chosen Generation*, a *royal Priesthood*, an holy Nation, a peculiar People, that ye should shew forth the Praises of him who hath called you out of *Darkness* (i. e. out of the *World*) into His marvellous

Ligh

ht, which in time past were not a People of
 h, which had not obtained Mercy, but now
 e obtain'd Mercy. 'Tis to this *One, chosen, ho-*
separate People, His peculiar Treasure, Exod. 19.
 hat all the *gracious Promises* of God are *confin'd* to
 , as formerly they were to the *Jews* in *contradi-*
tion to all the World besides; see *Deut. 7. & ch.*
Exod. 5. A *People chosen, called, separated, and*
ined to serve God, to praise Him, bless Him, and
 unto Him all the days of their Lives, and to
 sic Him by a sincere *Observance* of his *Laws*, and
 entire *Obedience* unto His *Precepts*, by a *holy Zeal*
 his *Honour*, and a *firm Trust* and *Confidence* in His
ness, and *Mercy*, and *Providence*; by thus doing,
 had oblig'd himself to keep *Covenant* with them,
 to be ever *gracious* unto them.

again, the Church is *One*, because, the *way* to
 even, and *that is One*, the *narrow Way*, the *strait*
the living way, or the *way to Life*, this is but
 the other, or all other ways, are the *ways* of
 th, or unto *Destruction*: There is but *one way*,
 that is *Christ*; I am *the Way, and the Truth, and*
Life. The *broad way* is the way of *Darkness*,
 r, and *Death*, and *Ruine* both of *Body* and *Soul*.
 s one way to *Salvation*, and *Glory*, and *Happiness*,
 this *One Church*, disperst over the *Face* of the
 le *Earth*, according to all the *ancient Prophecies*,
 ssing every where *one* and the same *Faith*, *one* and
 same *Father*, *Son*, and *Holy Ghost*, practising
 same *Precepts*, and expecting *one* and the same
 ing of *Christ* again, and *one* and the same *Salva-*
 of *Body* and *Soul*.

astly, *One* in opposition to that † *unum Corpus*
 storum, *one Body* of *Reprobates* and *Cast-*
 ys, that *one Body* of *wicked, incorrigi-* † *Agobard.*
 profligate *Sinners*, of whom the *De-*
 is the *Head*, or the *Body* of *Antichrist*, viz. of
 maticks, *Hereticks*, the proper *Limbs* of that
 horrid

horrid Body; and what *Body* can you range the with, but that of *Antichrist*, or of *Reprobates*; especially if we understand *Reprobate* in reference to the *Faith* or *Christian Doctrine*; and thus *Satan* is the *Head invisible* in particular of all those *Miscreants* who form themselves into *Bodies*, or *Societies*, or *Communion*s, under various *Denominations* by his *Instigation* or *Impulse*, taking most frequently, the Name of their *Sect*, *Schism*, and *Heresie*, from their *visible Head*, *Author*, *Founder*, *Antichrist*, each *Sect* having an *Antichrist* at the head of it, being an *Opposer* or *Rebel* against *Christ* (by setting up Himself against *Christ*) as might be *literally*, and most *categorically* proved against every *Sect* in the *World* that profess *Christianity*, (for there are many *Antichrists*) and of *Envy*, *Malice* and *Hatred* to His *Church*.

Now, to *claim* at the rate you do, if you be in the *right*, as it is the *highest* and *noblest Privilege* and *Happiness* on this side *Heaven*; so on the contrary if indeed you be in the *wrong*, the grandest *Presumption*, *Infatuation*, and an Instance of the most prodigious degree of *spiritual Blindness*, and *Obduracy* that it's possible for a *Party* of *Men* to lie under, and the saddest *aboding* of future *Punishments*, and a *Master-piece* of *Satanical Delusion*, and certain sign of *spiritual Desertion*: This is to be without *God*, to be out of his *Protection* and *Care*, the *Influences* of the *Holy Spirit*, to be delivered up to the *Imaginations* and *Delusions* of your own *Hearts*, the *Suggestions* and *Impulses* of the *Enemy* of your *Souls*, and all the *Good*, and *Holy*, and *True*, who never compass his *wicked* and *destructive Ends* more *effectually*, than under the *Mask* and *Pretence* of *Purity*, *Holiness*, and *Religion*. To be out of the *Church*, is to be out of *God's* *Protection*, to be *deprived* of the *Means* of *Grace* and *Sanctification*, to be *separated* from the *Love* of *Christ*, to be *excluded* from the *Participation* of his *Merits*, and of the *Guidance* of the *Holy Spirit* of *God*, to be with

to be ranked among *Infidels* and *Unbelievers*, the worst sort of them too, who wilfully shut Eyes against the Offers of Spiritual Light) to be exposed to the *Wiles* and *Snares*, and *Insinuations* of a wicked One, and to be led *Captive* by him at his into *Destruction* of *Body* and *Soul*.

What then must become of all the different *Comm-
ons* and *Schisms* of those who call themselves *Chri-
s*, who every one of them have bewen out several
distinct ways to themselves, in opposition to the
way of Salvation, the one Church of Christ, who
so contradistinguish'd one from the other, that by
separate Principles they plainly condemn each other,
never seemingly unite, but upon meer *Worldly
Carnal Principles* of *Policy* and *Human Wisdom* a-
st the Truth? Where there are so many *Divisi-
and Subdivisions*, it's impossible all should be in the
all should be in the same one way. Is Christ
led? 1 Cor. I. 13. And are not these *Divisions*,
multiplying of *Parties*, and pretended Churches, the
ts of *Carnal-mindedness*, *Works of the Flesh*? For
re yet *Carnal*, [pretend what ye will,] for where-
here is among you, *Envy*, *Strife*, and *Divisi-
are ye not carnal*, and walk as Men [after your
Lusts and Imaginations, and Humors?] For
e one saith, I am of Paul, and another, I am of A-
are ye not carnal? Yes, you are carnal. From
nce proceed all these separate Bodies of those who
themselves *Christians*, but from the Spirit of the
ld, 1 Cor. II. 12. the Spirit of Division, opposite
the Spirit of God, the Spirit of Unity, the one
t, Eph. 4. 4. in which the Union of the Body
Christ, that one Body the Church consisteth, as being
by one and the same Spirit communicated unto Her
brist, the one Head of this one Body, by which all the
bers are made one Body. Hence we find, *Strife*,
ions, *Heresies* reckon'd by the *Apostle*, Gal. 5.
amongst the *Works of the Flesh*, and opposed to the
Fruits

*Fruits of the Spirit, Love [Charity] Peace [or
 nity] ver. 22. Where then this Union is wanted
 there cannot be the Spirit of Christ, but the Spirit
 Antichrist, the Spirit of Error, the Spirit of Dis-
 Envy, Malice, Division, Pride, Ambition, Self-
 Self-interest, Hatred, Revenge, &c. The Spirit
 Slumber, carnal Security, and Insensibility, the Spirit
 Vain-glory, Boasting, Self-conceitedness, Scornfulness,
 Contempt of others, the Spirit of Obduration, Obstinacy,
 Jealousie, and all this, even upon the brink, and
 the midst of the most horrid and imminent Danger.
 For, since there's but one One Church of Christ,
 Communion, all other ways, all Sects, Parties, Divi-
 sions, and Communions, must be false, the wrong
 way, let them be never so numerous, and various,
 they must all, excepting this one, be the broad
 the way of Darkness, Delusion and Perdition: There
 can be but one Body of Men, who can possibly,
 all that hath been reveal'd unto us, have any Right
 any Claim in Christ and his Merits for Salvation
 and no Salvation out of the Church, out of Christ.
 'Tis by the Churches Pangs, Labour, or bringing
 forth that we are born; "We are nourished by
 "Breasts, we are animated, quickned, enlivened
 "by Her Spirit. The Spouse of Christ cannot
 "adulterated, She knows but one House, She prays
 "serves the Sanctity [or Purity] of one Bed, with
 "undefiled Chastity, and Constancy. It's She that
 "keeps us for God; 'tis She that [marks them out
 "and consigns to a Kingdom whom She hath ge-
 "rated. Whoever forsakes the Church, and joins
 "himself to an Adulteress, [a Sect, a Party] is
 "separated and excluded from the Promises made
 "the Church, neither shall he ever arrive at the Re-
 "wards of Christ [Eternal Glory] who relinquish
 "the Church. He is an Alien, Profane [an Infidel
 "an Heathen] and an Enemy. He cannot have
 "God for his Father [be a Child of God, a Member*

ber of Christ, and an Heir of Salvation] who hath not the Church for his Mother [*i. e.* who is baptiz'd, inroll'd, and mark'd for a Christian, and d to fight under the Banner of Christ, the glorious and Triumphant Captain of our vation, in the One Church of Christ.]

Cyprian. de

Unit. Eccl. ca.

5.

If any one could escape [the Deluge] who was out of Noah's Ark, then he who is out of the Church, may escape the everlasting Burnings. Our Lord forewarns us, and saith, He that is not with me, is against me; and he that gathereth not with me, scattereth abroad, Mat. 12. 30. Who breaks the Peace of Christ and Concord, acts against Christ, who gathers any where except in the Church, scattereth the Church of Christ [or divides it:] Who is so wicked and treacherous, who is so transported with the Rage of Discord and Dissention, to believe it possible, or to dare to divide the Unity of God; The Lord's Garment; The Church of Christ? He cautioneth, and teacheth in his Gospel, saying, And there shall be one Flock, and one Shepherd: And can any one think or imagine there can be many Pastors, and more Flocks in one and the same place? These are they who set themselves for Pastors among a parcel of Hair-brain'd, giddy Straglers got together, without any divine Appointment, and regular Call thereunto, without the Law of Ordination, calling themselves Ministers, no one impowring them, or authorizing them: Against such, the Lord cries out in the Prophet Jer. 23. 16, Thus saith the Lord of Hosts, Harken not to the Words of Prophets that prophecy unto you, they make you vain, they speak a Vision of their own heart, and not out of the mouth of the Lord.

Observe, I pray you, hence the dismal Hazard those deluded People run, who forsake the Unity of the

the Church (let them be of what Party or Denomination so ever) from the foregoing Principles, which are either owned by you in direct positive Terms, or necessary Consequence and Implication: For, if they are not in Communion with the One Church of Christ, they can bear no Relation unto, or have any Interest in Him; because, all Grace, all the Means of Salvation are to be had only in the One Church; nay, there can be no Christians, that is, Members of Christ out of this One Church; consequently, no Right to Salvation because God made that Covenant by which all that are saved must be saved, with this One Church, exclusive of all Mankind that are without, or out of it, there being no Revelation to the contrary; And to leave the ordinary for the extraordinary Means, besides the Uncertainty and Hazard, as leaving a Certainty, for meer Uncertainty; besides, the Contempt of God's own Ordinance and Appointment, the Rebellion, and Dishonor, and downright Affront unto so Sacred, and Great a Majesty, is not only the most irrational, but the most audacious and contumacious Act in the whole World. I said, whoever are out of the one Church cannot be a Christian; because, to be a Christian, is to be in actual Covenant with God, but he who separates from the one Church, cannot be in Covenant with God; because, by so separating himself from the Church he cannot be, nay, ceases to be a Member of the Church, and God hath not obliged himself to keep Covenant with those who have forsaken his Church, because all his Promises are made only to the one Church, so that those who have forsaken his Church, have in fact, cut themselves off from claiming any farther Right in his Promises, by ceasing to be Christians, and consequently to bear any Relation to God and Christ; for if they cease to be his People, He ceases to be their God; if they cease to be his Children, He ceases to be their Abba Father; if they cease to be Members of the one Church, Christ ceases to be their Head, and

actual

ate them with *his Spirit*; if they cease to commu-
e with *his Church*, they must die and wither, be-
e not enlivened and quickned by *his Spirit*, which
ways present with *his Church*, to communicate Life
all its Parts and Members, and consequently they
e to be *Christians*, let them profess and pretend to
lieve what they will. 'For † such

one professeth himself to be a
ristian, just after the same rate as
e Devil pretends himself to be *Christ*,

† Cyprian.
de Unit. Eccl.
cap. 5.

our Lord forewarned us, saying, *Mark 13. 6.*
many shall come in my Name, saying, I am *Christ*,
d deceive many. As he is not *Christ*, tho' he de-
ives in his Name; so he seemeth not to be a
ristian, who remaineth not in the Truth of his
ospel and his Faith. For even to Prophecy, and
ork Miracles here below, is an extraordinary and
wonderful thing; yet, whoever is found to do all
s, shall never get Heaven, unless he walketh in
e narrow way of Righteousness. Our Lord fore-
arneth us, and saith, Many will say unto me in
at Day, Lord, Lord, have we not prophesied in thy
ame; and in thy Name cast out Devils; and in thy
ame have done wonderful works? And then I will
fess unto them, I never knew you, depart from me
that work Iniquity, *Mat. 7. 22. 23.* No! There's
ed of Righteousness to procure the Favour and
acceptance of God the just Judge; We must o-
y His Precepts, if ever we expect to be re-
arded by Him. When our Lord had in the
ospel, directed the Course of our Faith and Hope
a very compendious manner, (*The Lord thy God*
one Lord, Thou shalt love the Lord thy God with all
Heart, and with all thy Soul, and with all thy
ind, and with all thy Strength; This is the first
commandment, and the second is like namely this,
Thou shalt love thy Neighbour as thy self; On these two
commandments, hang all the Law and the Prophets,
Mat.

‘ 22, 37, 38, 39, 40) By this Instruction, he taught
 ‘ and inculcated both *Unity* and *Love* [or *Charity*]
 ‘ He included all the *Prophets* and *Law* in two *Pre-*
 ‘ cepts. But what *Unity* doth he keep, what *Love*
 ‘ [or *Charity*] doth he observe or think on, who
 ‘ intoxicated with *Rage* and *Fury*, divides the *Church*
 ‘ destroys the *Faith*, disturbs the *Peace*, and *Prophanes*
 ‘ the *Sacrament*?

This, I confess, is a *sad Consequence*, but yet
 must be *true* and *unavoidable*, as far as we are able
 see into this matter: To be *separated* from the
Church, is to be *no Christian*, as hath been hitherto
proved; and *Profession*, if possibly, of the *true Faith*
 self, will not save the matter, as I think our Saviour
 hath determined it, *Mat. 7. 21, 22*. I shall only say
 this by the way, That if those *Parties* who are
actually separated from the *Church*, and *set up Churches*
gainst Church, form *new Churches* of their own,
 not believe that there's *One*, and but *One Catholic*
Church, and the *Communion of Saints* then so far
 from *Orthodoxy*, as to the *Faith* denominates a *Christian*.
 They are not *Christians*, because they cannot be said to
 believe these *Articles* of the *Christian Faith*, because they
 oppose them, and because they set up *Churches* and
Communions of their own, in opposition to the *Cath-*
olick Church of *Christ*, and without any *Correspondence*
 with, or *Dependance* on, or *Notice* of it.

‘ If it be said, they own the same *Law*, (i. e. the
 ‘ *New Law* or *Gospel*) profess the same *Creed*,
 ‘ knowledg the same *God* the *Father*, the same *Christ*
 ‘ the *Son*, and the same *Holy Ghost*, use the same
 ‘ *Interrogations* in *Baptism*: Let him who objects
 ‘ thus, understand in the first place, they do not
 ‘ use the same *Creed* in strictness, nor the same
 ‘ *Interrogations* with us; for when they say, *Do*
 ‘ thou believe the *Forgiveness of Sins*, and *Life*
 ‘ *everlasting*, by the *Holy Church*, they lie in
 ‘ *Interrogation*, when they have not the *Church*

not Members of this Church themselves, and can't
 admit into, or make Members of this Church, be-
 cause, not belonging unto, or bearing any Relati-
 on to this Church, or having any Authority from
 her as Ministers or Pastors;] ' And then, by their
 own words they confess, that Forgiveness of Sins
 cannot be given but by the Holy
 Church; which *they having not*, they
 shew that Sins cannot be remitted a-
 mongst them;] And hence their Bap-
 tism is null, invalid, inefficacious; in short, no Bap-
 tism, Christian Baptism at all.

Cyprian. cap.
 69. ad Magn.
 Edit. Oxon.

Having hitherto asserted the Unity, or Oneness of
 the Church, I think I may reassume the Unity of the
 Evangelical Ministry; If there be but one Church, there
 can be but one Ministry, and this Ministry no where
 but in the Church, and successive to that of the Apo-
 stles, deriving its Authority from their Commission, and
 from Christ the Head of the Church, proceeding, or
 deriving its Authority from His Authority, which He
 derives from the Father: As His own Authority, as High-
 est, extends no farther than the Church, and is
 only limited to the Church, so it cannot be exerted
 out of the Church; if then the Evangelical Ministry
 be a Branch of the Priestly Authority of Christ him-
 self, it will necessarily follow, as its Object about
 which it's conversant with respect to Men, is the
 whole, the Principal and the most Noble consti-
 tutional part of Man; so the Dignity and Office of this
 Ministry, is paramount to all other Authorities exer-
 cised by Men in this World; consequently, in its own
 nature subject to none, and immediately derivable from
 God himself, and as it is in its own Origin,
 nature and Design, ordain'd by God for the noblest Ends
 and Purposes, and the procuring, or instrumental Cause
 of the greatest Good unto Mankind, and as those who
 are called by God, and appointed to this Holy Office,
 are peculiarly separated from the rest of Mankind, and
 D ordained

ordained for men in things pertaining to God, of an Heavenly Nature, superiour unto, and more excellent than any thing of what kind soever. Next, and under God, I say, as that of the *Evangelical Ministry* is the *highest* and most *sacred Office* of all that are exercis'd by *created Beings* upon *Earth*, nay, in *Heaven* it self, so the *Invasion* of it is an *Act* of the greatest, most *Luciferian Pride* and *Ambition*, as well as *Sacrilege* and *Prophanation*, that can be presumed by *Mortal Man*. The *Dignity* of it is such, as neither *Cberubin*, nor *Seraphin*, *Dominions*, nor *Powers*, nor of the *Heavenly Hierarchy* it self could ever pretend unto: The *Acts* of it such, as even *Angels* themselves never essay'd to perform; of such *Authority* transcends theirs: For as *Jesus Christ* our *High-Prince* took not on him the *Nature* of *Angels*, but the *Seed* of *Abraham*, *Heb. 2. 16.* for the *Redemption* of *Man* kind, so unto *Men*, and not unto *Angels*, He committed the *Consecration* of the *Body* and *Blood* of *Christ*, the *Power* of the *Keys*, of *remitting* and *retaining* of *Sins*, *For all the Angels are ministring Spirits sent forth for to minister for them who shall be Heirs of Salvation.* What a *Dignity* is this which *God* hath conferred upon *Men*? How *Great* the *Prerogative* of the *Order* of *Men* in the *Church* of *Christ*? *God* hath exalted them not only above *Kings* and *Emperors*, but even above all the *Host* of *Heaven*; How then dare *Men* not called, not sent; nay, which is much worse, by no manner of *Solemnity*, or by any outward *Act* of *Man*, so much as seemingly invested with *Authority*, not so much as invited to it, or requested even by the *Mob*, endued with no manner of *Qualifications* for such an *Undertaking*, or any tolerable *Sense* even for any thing else, unacquainted with the *common Principles* of *Christianity*, less, too frequently or often as little as the meanest of their deluded *Adherents*; take upon them so *Sacred*, so *Divine*, so *exalted* a *Calling* and *Station*? To pretend

represent God and Christ, to act in Christ's Name and lead, to admit into, and to exclude from the Kingdom of Heaven, to Bless in God's Name, to take upon them to be Kings and Priests unto God, Revel. 10. 6. To be Angels of the Churches, Rev. 2. & 3. Stewards of the Mystery of God, 1 Cor. 4. 1. Co-workers with Christ, 2 Cor. 6. 1. How dare they take the charge of Souls upon them, to be Responsible for them, to challenge their Submission and Obedience? Heb. 13. 17. and Reverence and Esteem, 1 Thess. 5. 3. Phil. 11. 29. How dare they charge those who esteem them as affronting God himself? 1 Thess. 4. 8. Luke 10. 16.

Under the Evangelical Dispensation, we read of an Altar, Isa. 60. 7. Of Sacrifices, Isa. 56. 7. A Sanctuary, Isa. 60. 13. Ezek. 37. 26. Of a Tabernacle, Ezek. 37. 7. Of Burnt Offerings, and Meat Offerings, Jer. 33. 8. Of a Temple more Glorious than the first.

We read likewise of a Holy People, and the Redeemed of the Lord, Isa. 62. 12. and it's said of them, My People also shall be all Righteous, Isa. 60. 21. which answers that of Deut. 7. 67. For thou art a Holy People to the Lord thy God; the Lord thy God hath chosen thee to be a special People unto himself above all People, &c. Not upon the account of their inherent Holiness, for this cannot be suppos'd of every individual by any means, but of the whole Body of the People, including even the most stubborn and stiff-neck'd; y, the vilest and most profligate among them, because the Seed of Abraham, because in Covenant with God, and separated from the rest of Mankind.

Again, we read of a Priest-hood under this Dispensation. But ye shall be named the Priests of the Lord, and shall call you the Ministers of our God, Isa. 61. 6. and then again it is said, Neither shall the Priests, the Levites, want a Man before Men to offer Burnt Offerings, and to kindle Meat Offerings, and to do Service continually, Jer. 33. 18. See also, Isa. 66. 20,

From all these Passages we may observe that the *Jewish* and *Christian*, are but two different States of the same Church ; that the *Christian* is only the *Jewish* extended or enlarged ; that as the *Jews* were God's Peculiar People under the *Mosaical Oeconomy*, so *Christians* are the Peculiar, Chosen and Elect now : That as the Church was but one then, so there is but one Church now ; as but one Altar, one Priesthood then, so now ; as there are Sacrifices and Oblations then, and to be offer'd up unto God by the Priests only, set apart, separated, and consecrated most solemnly to that Office then, so it is now ; And that the *Jewish Church*, with all its essential Privileges, was only a Shadow or Type of what was to come under the *Gospel-Dispensation*, and was thereby to be improved, perfected, and to receive its utmost Completion, as the more Noble, more Excellent, because more Spiritual Dispensation. So that whatever was Holy, Sacred, Appropriated, limited under the *Legal Covenant*, is much more sacred and inviolable now.

The Inference that I shall make at present from the Premises, is this ; If the Priesthood was sacred then, that it was Death for any one to invade it, Numb. 18. 7. I have given your Priests Office unto you as a Service of Gift, and the Stranger that cometh nigh shall be put to Death. And again, neither may the Children of Israel henceforth come nigh the Tabernacle of the Congregation, lest they bear Sin, and die, v. 2. Nay, that it was Death even for some of the Tribe of Levi it self to come nigh the Vessels of the Sanctuary and the Altar, ver. 3. How much more liable are these who now dare to intermeddle with things appertaining to the Sacerdotal Office, under a nobler, a more sacred and excellent Dispensation, being unsent, uncall'd, uncommissionated ? If it was Capital then, unquestionably it's damnable now ; if liable to Temporal Death then, to Eternal now. The more sacred the Office, the more sacrilegious, Impious and Profane its Violation and Invasion.

What an *impious* and *horrid Act* then it is for any of the People of their own Heads and *private Impulse*, to take upon them to be *Priests* and *Ministers* of *Christ*, and to set themselves over the *Lord's People*, as *Holy* and *Elect*, as if they were *holier* than they, and to *assume Authority* over them? May not that be most justly said to them, which *Corah* and his *Comrades* most unjustly and irreverently said unto *Moses* and *Aaron*, *Ye take too much upon you, seeing all the congregation are Holy every one of them, and the Lord is among them, wherefore then lift you up your selves above the Congregation of the Lord?* Numb. xvi. 3. Let such read, observe and consider well of the dreadful Punishment of the Rebellion and Usurpation of the Priesthood, from v. 31. to v. 36. and fear a more dreadful Punishment will overtake them at least in another World: If the Punishment were so great under the Law, what may they not dread to expect under the Gospel, according to that of *St. Clement* a Disciple of the Apostles upon the same Occasion; 'Take heed my Brethren, least by how much our Acquaintance with the Sacred Mysteries is advanc'd, to so much the greater Dangers we are subject.

Let them likewise consider and lay to heart the fate of *Uzzah*, for only putting out his hand to stay the Ark, as he thought a falling, provok'd the Anger of the Lord to smite him to death upon the spot, 2 Sam. vi. 6, 7. And of King *Uzziah*, of whom it is said, *but when he was strong, his heart was lifted up to his Destruction, for he transgressed against the Lord his God, and went into the Temple of the Lord, to burn Incense upon the Altar of Incense: And Azariah the Priest went in after him, &c. and with him fourscore Valiant Priests, — and they withstood Uzziah, and said unto him, It appertaineth not unto thee, Uzziah, to burn Incense unto the Lord, but to the Priests the Sons of Aaron: for they are Consecrated to burn Incense; Go out of the Sanctuary, for thou hast trespassed, neither shall it be for thine*

Honour from the Lord God — and while he was wrath with the Priests, the Leprosy even rose in his Forehead — and they thrust him out from thence — and was a Leper unto the day of his Death, and dwelt in a separate House being a Leper, for he was cut off from the House of the Lord, &c. 2 Chron. xxvi. 16. ad v. 22.

Thus you see how severely God Almighty punished Sacrilege and Invasion of the Priestly Office under the Law, an imperfect and meaner Dispensation, how jealous he was of the Honour of his Priests, as Persons being a nearer Relation to him than any other; and can you think it a lesser Crime under a more complete, more Divine and Spiritual, and a more permanent Dispensation? None can imagine this, without being even Infidels, if not worse. Since even none can assume this Honour unto himself under the Gospel, but he that is called, no not Christ, for he did not glorify himself to be made an High-Priest, but he that said unto him, *Thou art my Son, &c.* even God himself, Heb. i. 4, 5. Otherwise he could not have been one, the Priesthood being by God himself appropriated and committed to the Tribe of Levi, of which Our Saviour was not, according to the Flesh, Heb. vii. 14. Heb. viii. No, God himself constituted him an High-Priest, of a nobler Order, a Priest for ever [whereas the Levitical was but for a time] after the Order of Melchisedec, Heb. vii. 17. and was made so not after the Law of Carnal Commandment, but after the Power of an Endless Life, v. 16. and thereby the Surety of a better Testament, v. 22. a Minister of the Sanctuary, and of the Tabernacle, which the Lord pitched, and not Man, Heb. viii. 2, and therefore now hath he obtained a more excellent Ministry, by how much he is the Mediator of a better Testament, [than that of Moses under the Law, established upon better Promises, v. 6. for the Law was nothing perfect, but the bringing in of a better Hope, Heb. viii. v. 19. for if that first Covenant had been faultless, then should no Place have been sought for the second.]

eb. viii. v. 7. If then this last Dispensation is more excellent than all the former Dispensations, the Ministry more Noble; if it be Seal'd with an Oath to continue ever, then it follows it's more sacred, inviolable, and immutable than the other; especially since as hath been said already, Christ himself hath promised to be present with it, to preserve it, uphold and ratify in a constant Succession, to secure it from all Invasion or Usurpation uninterruptedly, even to the End of the World.

Thus you see, here's no Essential Alterations as to the One Church under the last or Gospel-Dispensation, but a vast Improvement for the better, by a Real Completion of what was but shadowed out under the former: The one Altar, and one Priesthood; continued after that Grand Privilege of being God's Peculiar People [or the Segullah] was Translated from the Jews, for their Unbelief to the Gentiles. So that it's the greatest Contradiction in the World, nay impossible to believe that every of the distinct and innumerable Sects should be the Segullah, the Chosen and Elect Nation, the Royal Priesthood, the People of God: Consider but Sect in the common Notion of the Word Party, as such who set up Altar against Altar, or dividing themselves from the One Church, the Segullah, and can they all be Segullah's, and can any thing be so gross a Contradiction, and yet all these Sects are divided, separated from, and oppose themselves unto, and yet set themselves up for the Segullah, yet belong in the least to the Segullah, no more than the Samaritans did, and yet the Samaritans had as bold Pretences against the Jews, and to as little purpose, the Sects can frame unto themselves in opposition to the Church, and were condemn'd for Schismatics, by his Sentence who could not err, even by Christ himself. Confidence and Godly Talk will not do the business here, nor pious Pretences, nor seeming Austerities, and demure Countenances, nor feign'd Sighs and Groans,

Groans, nor affected Modesty or Temperance, or Retirement from the noise and bustle of the World, or a dissimulated Contempt of the Pleasures and Vanities of it, nor fleeing and avoiding its trivial Conversations, nor frequent and loud Prayers, for it will follow necessarily, that if Salvation itself cannot be had out of the Communion of the Church, neither can the Gifts nor Graces of God's Holy Spirit, the essential Ingredients of all Christian Virtues; where God's Holy Spirit is not, there can be no true Virtue being an effect of Grace, of the Holy Spirit, and if there be no Salvation, there can be no Grace, no means of Salvation, i. e. out of the Church of God: Let such make what Pretences of Grace and Holiness and Christian Virtues they please, the Pharisees did as much, and yet Our Saviour called them Hypocrites, and whited Sepulchres, fair and beautiful to outward Appearance, but rotten at the Core. Wicked in their Hearts, Dissemblers with God and Men. And all this unavoidably, it can't be otherwise, because by their separation from the One Church, they render themselves destitute of the Means of Grace, being out of God's Covenant, have neither Ministers nor Sacraments, the Channels thro' which God according to his own Institution conveys his Grace, the Blessed Effects of his Holy Spirit. Ev'ry Virtue has its Counterfeit, there are false as well as true Virtues, there is nothing that is Good or Holy but hath its Resemblance, otherwise it were impossible for the World to be led into Error as it is. There's the Church of Christ, and the Synagogue of Satan, Real and Counterfeit Religion, True Devotion and Bigotry, a True and False Charity, and so of all other Graces, &c. The Spirit of God, and the Spirit of the World, and under these Disguises Satan transforms himself into, and passeth for an Angel of Light amongst Men of corrupt Minds and Principles; nay, so craftily doth he manage himself in this Point, that if it were possible

could ensnare and deceive the very Elect, that the truly Sanctified and Regenerate Christians. Now those, who are the Original and Principal Subjects of these his most deceitful and pernicious Transformations, upon whom he most immediately Acts, those False Christs our Saviour cautions us against, Matth. xxiv. 5. and 24. and False Prophets, v. 11. living in Sheeps Cloathing, but inwardly are Ravening Wolves, Matth. vii. 15. and foretold likewise by the Apostles. For I know this, that after my departing, shall **Evil Wolves** enter in amongst you, not sparing the flock, Act. xx. v. 30. see v. 31. 10, 2. Tim. iii. 1, &c. I know also, that in the last days perillous Times shall be; for Men shall be Lovers of their own selves, Covetous, Boasters, Proud, &c. having a Form of Godliness, 2. Pet. ii. 1. Of this sort are they which creep into Houses, False Prophets, False Teachers, 2. Pet. ii. 1. Such thro' Covetousness shall with feign'd Words make Merchandise, v. 3. [of their Profelytes] under Pretences of Godliness, pursue only their Secular and worldly Interest: of mean and beggarly Circumstances to raise themselves to be Men of Wealth and Fortunes, and to sporting themselves [hugging and kissing themselves merry] with their own Deceivings seeing how successfully their Plot and Juggling goes with the Ignorant and Deluded People] while they feast with [them, like Cheats and Mountebanks] seduce and cajole the People to feast and make much of them, and to fill their Purses] These are Spots and Scandals and Reproaches and Abominations] in the Feasts of Charity, when they feast with you, feeding without fear [gluttonizing and pampering themselves without either Reverence to the Pious Ends of those Feasts, or regard to Temperance or Decency, without regard unto God, Religion, or Good manners,] v. 13. I must creep in privately that the World may not take notice of them, they indulge themselves in all manner of Licentiousness, Impudently and Arrogantly,

gantly, censuring and condemning all that are of their own Party, *Jude* 12. Railing against and Reviling, and *speaking Evil of Dignities, despising Government* [i. e. of those whom Christ hath constituted Governours, Pastors, and Ministers of Church, 2 Pet. ii. 11. *Despise Dominion, and speaking Evil of Dignities, Jude* viii. Ignorant, Illiterate, Uneducated, yet taking too much upon them, setting for Oracles and *Infallible Dictators, speaking great swelling Words* [pretending to the Spirit, extraordinary Gifts,] 2 Pet. ii. 18. *speaking Evil of* [in an insolent, haughty, contemptuous manner; traducing, scorning, trampling upon] *things that they understand not, v. 12.* or as St. *Jude* expresseth it, *speaking Evil of those things they know not, v. 10.* [things above their Capacity out of their reach, that they have no Notion of Making those things the Subject of their Disputes, Differences, and Discriminations from all other Professions of Christianity, that they are utterly ignorant of, and unacquainted with many times as much as the Pagans, with whom our Lord reckons them, and compares them unto, as *not being Christians*, or belonging to him in any the least Degree.

Now these *False Christs, False Prophets, False Teachers*, must of necessity be understood of those, who set themselves against Christ himself, and the true Pastors of the Church, which is but One, whose Priesthood but One, so that all else must be *False and Counterfeit, Adulterate*, so all but One, let them be never so numerous, their *Allegations* what they will, even by their own *Confessions*, must be in the wrong; have no Interest in Christ, bear no Relation to him, receive no gracious Influences from, or be under the conduct of his Spirit, their *Ministerial Acts* void, null, of no saving Effect, not being ratified by him. In short, the Church of Hereticks or Schismatics, may be well compar'd to a Desert, or call'd Desolate in Allusion to that of our Saviour to the Jews, after the Trans-

of the *Segullah*, from them to the *Gentiles*,
 which was in an eminent manner effected at the
 destruction of *Jerusalem* and their *Temple*, *Behold your
 land is left Desolate, or become a Desert, Matth. xxiii.*
 Not desolate or deserted by Men, for it may a-
 bundantly be filled with *multitudes* of Wicked and Abominable
 Men, because the number of such is always greater
 than of the Good and Righteous, but destitute of holy
 Men, destitute of Piety, destitute of Faith, Truth,
 and of the Holy Spirit of God. For as that
 Man who is not of God, is not in Covenant with
 God, is said to be dead, though he be alive: So eve-
 ry Church, tho' never so numerous in its Members,
 which is not of Christ's planting; tho' it lives, hath an
 absence in the World, it liveth not unto God, but
 unto the Devil, if it be destitute of all those good
 things we have mentioned, it's wholly desert, solita-
 ry and emptiness, because it is not full of God,
 but full of the Devil.

This Consequence they can never get rid of, if
 they will be determin'd by their own Principles (who
 pretend themselves only to be the True Church, exclud-
 ing all others whatever, as some of our *Sectaries*
 do) Or, if they will allow a Latitude, even there-
 in they are Self-condemn'd again, if violating the
 Unity of the Church, if Schism be a Work of the Flesh,
 a damning Sin: For setting up distinct Communion
 without a cause, and making unnecessary Divisions and
 Parties by this Argument must be capital, deadly and
 irreparable with a Vengeance, can admit of no excuse,
 must proceed meerly from a Spirit of Opposition,
 a Carnal, a Worldly, nay a Diabolical Spirit, and
 therefore the condemnation of such is most just and
 reasonable, because even chosen by themselves, affected:
 must be the Sin of *Corah* indeed, his Gainsaying,
 Rebellion, by opposing the Institution, the Dominions,
 the

the *Dignities*, the *Priesthood* Christ himself hath blissh'd in his Church, for the *Salvation* of *Mankind*.

Here then are the *Characters* of *Seducers*, *Teachers*, *lying* and *false Prophets* applicable to all *Sects* and *Divisions* in the *whole Christian World*, that is, those who are cut off and separated from the Church as not being *Christians*, but characterized by *Publicans* the *lewdest*, *filthiest*, and most *profligate* *scum* and *scorn* of all *Mankind*, and so most *abominable* by *Heathens*, that is, *Unbelievers*, *Worshipers* of a false *God*, nay *Worshipers* of *Devils*, and by *Dogs*, likewise by our *Blessed Saviour*, *Matth. vii. 6. Matth. v. And by the Apostles*, *Philip. ii. 3. Rev. xxii.* wherein they are likewise associated, or put in *List* with *Sorcerers*, *Whore-mongers*, *Murderers*, and *Idolaters*; as *Schism* is reckoned a *Work* of the *World* with *Adultery*, *Idolatry*, *Witchcraft* the most *beastly* *odious* and *provoking* *Sins*, *Gal. v. which is equivalent* to that *Expression* of our *Saviour*, *those without*, *Matth. iv. 2. Matth. viii. 12. Luk. xiii. 28. and 25. Luk. x. 10. or the World*, which is opposed to those who were given to *Christ* out of the *World*, *Joh. xvii. 6. 11. chosen out of the World*, *Chap. xv. v. 19. The World that hated Christ and the Apostles*, *v. 18. because the World loveth none but who are of the World*, *v. 19. The World* of which it's said, the *Love* of the *World* is *Enmity* with *God*, *Jam. iv. 4. The World* which the *Apostle* saith, *Love not the World* — *any Man* love the *World*, the love of the *Father* is not in him, *1 Joh. ii. 15. and that because the whole World lieth in Wickedness*, *1 Joh. v. 19. therefore whatsoever is born of God, overcometh the World*, *v. 4.*

After all this, *supposing* it never so difficult to pick out the *True Church*, yet it's very easie to meet with a great many *Sects*, to whose *Teachers* these *Characters* suit most exactly; daily experience shews it to be so little, and the easier to be discover'd by how many

Seperatists pretend to the highest degree of
 ity : As they have trod in *Cain's steps*, so are
 stigmatiz'd with *Cain's Mark*, that they might
 anifested and distinguish'd from the rest of *Man-*
 and as they have all along from the *Apostles*
 is very day, ran greedily after the Error of *Bala-*
 or *Reward*, railing against, and cursing the *Church*
 hrift for their *Gain* and *Interest*, to make their
 antages, and to feather their *Nests* of the *Ruins*
 eof (witness all the *Histories* of every particular
 when in *Power*, when opportunity hath offer'd
 f for them to *unmask*, and shew themselves in
 native Colours :) So *Covetousness*, and a *Worldly*
 , never ceases to betray them, and to expose
 by turning their *insides* outward, to be viewed
 all *Mankind*, *Jud. v. 10. 2 Pet. 2. 15.* except to
 blind Followers, those *unstable, unsettled, unprinci-*
 and untutor'd Souls, *2 Pet. 2. 14.* silly, ignorant,
 itted Women led away with divers Lusts, [*Lusts* of
 al kinds, *Slaves* to their Lusts, led meerly by
 Senses like brute irrational Creatures, made up
 othing but Lust and Carnality, and Sense] ever
 ing [always running from *Sect* to *Sect*, from one
 Whimsie to another, steady to nothing but
 Inconstancy] and ever ignorant [knowing and
 roving not one jot the more, as wise at last as
 e first, and at the first as at the last] never able
 ome to the Knowledge of the Truth, because
 r desiring it, catching always at the Shadow,
 neglecting the Substance, taken only with the
 de, Appearance, Formality, being made up of no-
 g but Hypocrisie, affecting Novelty, and so most
 y abandon'd to Error, being devoid of Sincerity and
 br honest Attentions, and by their unmortified
 , Levity, and Hypocritical Tempers, unprepar'd,
 unsusceptible, incapable of the Truth, *2 Tim. 3.*

To

To come to a more particular Description of the false Teachers; false Ministers are call'd by our Bless'd Saviour, *Wolves*, who outwardly have the Appearance of Christians, profess Christianity, but inwardly, and at the bottom, are *Infidels*, *Unbelievers*, no better than *Heathens*, notwithstanding *Sheeps-cloathing*, their pretence or shew of Christianity. No! they are meer *Hypocrites* and *Dissemblers*, they believe not even what themselves profess, they *Politico's*, *Machiavellians*, their business is only to delude and impose upon the easie, the ignorant, and unsettled, that have no sound Principles, but are carried away with every puff of Wind, every Air of Noise like the Chaff: *Ravening Wolves in Sheeps-cloathing* under the likeness of Pastors and Shepherds of the Flock of Christ, their Discourses and ordinary Conversation adorned and dress'd up with Sentences of Scripture, claiming against Vice, the Wickedness, the Pride, the Luxury of the Age, the profligate and loose Lives of Christians, inveighing against Idolatry, Superstition, Prophaneness, Formality, Will worship, Hypocrisy, Unsanctified, Unregenerate, and dangerous Condition of all that are not of their Sect, their Party, always turning up their Eyes to Heaven, deploring the Impiety of the Times, and then blessing themselves, that they walk not as others do, but live retir'd and reclusive from an ungodly, degenerate, debauch'd, unsanctified, Generation of Men: In their Air and Gate, humble and demure, in their Garbs, plain and simple, contrary to Ridiculousness, yet proud and haughty, and arrogant upon occasion, scorning, and abhorring, and trampling upon those who dissent from them, contradict or oppose them as the meer filth and scum of the World; when ever they gain the Advantage particularly when by a Revolution of State, they get to be uppermost, or in any degree of Countenance or Favour, most bloody, unmerciful *Wolves* and *Tygers*, the most insolent, barbarous, imperious, tyrannical, unrelenting

ages on this side Hell, as multitude of Experience convince us within our own Memories. In their *Countenances*, and in their *Courses*, *insinuating*, and most *studiously*, *elaborately*, *affectedly fawning*, *mild*, and seemingly *disinterested* and *innocent* at their first setting out; but when they begin to find they get ground, grow *audacious*, and get good footing, they drive *Jehubbah* all by force, stop at no *indirect*, *unjust*, *villanous* Methods to carry on their Designs, and are the most *implacable* and *violent Persecutors* in the *whole World*; for the proving of which, beyond possibility of Contradiction, I appeal to the *records* of these two last Centuries. And thus by their *conduct*, their *Behaviour*, their *Actions*, they easily *discover* themselves: By their *Sacrilege*, by their *Rebels*, *Murders*, *Assassinations*, their *intolerable Pride*, *stoutness*, their *Oppression* and *Unmercifulness*, and too often their *abominable*, *unheard of*, *diabolical* *pretences*, *Filthiness* and *Carnality*.

Another Instance of their *Sheeps-cloathing*, by which they study to conceal their *Wolvishness*, and by which they have great Success, is their pretending to the *same Faith* and *Sacraments*, the *same Ordinances* as the *Church*; They *Preach*, they *Pray*, they *Baptize*, they pretend to *Administer* the *same Eucharist*, (don't say all *Sectaries*, but *many* do:) This *Sheeps-cloathing*, these *Pretences* go a great way with the *simple* and *Ignorant*, who believe every *Like* to be the *same*, take the *Shadow* for the *Substance*, the *outward Resemblance* for the *Reality* it self. But this is not to the purpose without a *due*, a *legal* *Commission* or *Authority*; it's nothing but *aping*, *not* *acting* a *Part* upon a *Stage*, as by all the *going Arguments* is clearly evinc'd. Let them *continue* as long as they will to *purse* *Ordinances*, it will not avail them any thing, till they can *prove* themselves to be the *Ministers of Christ*, and to be the

the Church of God. This is nothing but meer Disguise and casting a *Mist* or *Veil* over the Understanding of the Ignorant. Neither their *Preaching*, *Prayer*, *Sacraments*, are *Christ's Ordinances*, notwithstanding their *Appearance* or *Resemblance*, if not performed that manner that *Christ* hath instituted, by an *Aurority* deriv'd by Him, and in the *Unity* of his one only Church. And if not so, they may be said to be all in their own, and in the Name of *Antichrist* or *Satan*, for this is nothing less than transforming, transfiguring themselves into the *Ministers* of *Christ*, *Successors* of the *Apostles*; and this the *Apostle* tells is no marvel, [it was common in his days, and should be so also in after Ages] for *Satan* [their Master, the Head of their False or Mock-Church] is transformed into an *Angel of Light*, therefore it's no great thing, nor great, if his *Ministers* also (for all their Sanctity, their boasted Gifts and Graces, &c.) transform'd as [or should in some sense resemble, and act the parts of] the *Ministers of Righteousness*, who end should be according to their works: See 2 Cor. 11. 13, 14, 15. And thus do these *Wolves* delude and lead Captive the Ignorant, but (most commonly wicked, hypocritical People from the Church, the proper Means of enlightning their Understandings, diminishing their Errors, and reforming of their wicked Lives) and make them (by a just Judgment of God for disgracing their holy Profession, and bringing a Scandal on the most holy Christian Religion, and resisting the Means of their Conversion and Salvation, the Holy Spirit of God in his Church) twofold more the Children of Hell than themselves, Mat. 23. 15.

But there's another sense of *Sheeps-cloathing*, more

Vid. Vinc. Livin.
Commonit. adv.
Herjes. cap 37.

prevalent in leading away ignorant People than the former, viz. the *Dexterity* of these *False* or *Mock-teachers* in quoting, wresting and perverting the holy Scriptures; and indeed, their whole Strength

ce seems to lie conceal'd under these (as they manage the matter *false Locks*, Truth perverted degenerating into the most pernicious Errors. *False Apostles* [or *false Teachers*] *deceitful* [crafty, soothing,] *workers*, transforming themselves into the *Apostles* setting themselves up for the true Pastors] of Christ, 2 Cor. II. 13. What's the meaning of *transforming themselves into the Apostles of Christ*? Or as day after day, giving themselves out to be their Successors? Why, the Apostles of Christ quoted Passages out of the Divine Law, so did the false Apostles; *Authorities* out of the *Psalms*, so did they; the *Prophecies* out of the *Prophets*, so did they: The true Ministers of Christ cite the *Evangelical*, and *Apostolical* Writings, so do these pretended *Ministers* of the Gospel (as they call themselves now.) But when they came to fix a *different Sense* upon the same Passages, equally and a like produced by each, then the sincere and well-meaning, were *discriminated* from the *crafty*, the *self-designing*, from the *upright* and *disinterested*, and lastly, the *true Apostles* from the *false*. And thus it will be as clear as the Sun at noon-day, that when these *Creepers* into Houses (as the *Pharisees* did, to cheat and defraud the poor *Widows* under the pretence of making long Prayers, Mat. 23. These *Ministers* in *Masquerade*, quote Scripture for maintenance and varnish over their Errors and Heterodoxies, 'do but put in practice the *Wiles* and *Deceits* of their Master Satan; which he had never invented, but that he knew that there can be no more successful and ready Method to *deceive*, than to pretend the *Authority* of the sacred and divinely inspired Scriptures, to usher in his deceitful Errors. That himself accosted our Saviour with words of Scripture: 'Tis written, saith he. 'And as he speaks thro' their Mouths at this day. For the *Head* of the *Damn'd*, speak to the *Head* of the *Redeem'd*, the *Elect*, so his *Members* speak

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now

' now to the *Members of Christ*; the *Perfidious*, the
 ' *Treacherous*, to the *Faithful*, the *Sacrilegious* to the
 ' *Religious*, *Hereticks* to the *Orthodox*, [*Schismatics*
 to the firmly united unto, and incorporated with
 the *One Church*, by the *One Spirit of Christ*.
 ' doth he say after all; *If thou be the Son of God*,
 ' *cast thy self down*, Mat. 4. 6. That is, if thou would
 ' be a Son of God, obtain the Inheritance of the
 ' *Kingdom of Heaven*, Cast thy self down; that
 ' is, from the Doctrine and Discipline of that Holy
 ' *Church*, which is call'd the *Temple of God*. And
 ' if any one should ask any of these *Shameless*
 ' *teachers*, alluring and decoying Him, When
 ' *provest thou that I ought to forsake and let go*
 ' *Universal and Ancient Faith of the Catholic*
 ' *Church*? Oh! presently he tells you, 'Tis written
 ' *ten*, and forthwith he produces a Thousand Testi-
 ' *monies*, Examples, and Authorities, out of the
 ' *Law*, the *Psalms*, the *Prophets*, *Evangelists*, and
 ' *Apostles*; by the wresting and perverting of
 ' which, after a new and wicked manner, a
 ' *wretched Soul* is thrown headlong from the Por-
 ' *ty* of the *Church*, into the noisom *Jakes of Heresy*
 ' *and Schism*. This is a peculiar Property
 ' of these *False-teachers*, to wrap themselves as

Vincent. Liv.
cap. xxxvi.

Vincent. Liv.
cap. xxxv.

' were, all over with Sentences
 ' *Scripture*, as it were with *Sheep's*
 ' *fleeces*, that whilst any one feels,
 ' perceives the *Softness* of the *Words*,
 ' they may not fear or suspect the *Sharpness* of the
 ' *Teeth*. Thus they readily flie through
 ' all the *Volumes of the Scripture*, from
 ' *Genesis* to the *Revelations*, whether pri-
 ' vately or publicly, in their *Con-
 sations or Writings*, at *Feasts* or in their *Streets*;
 ' seldom bring out any thing even of their own
 ' but they endeavour to express it in *Scripture Pro-
 ses*. Read over *Paulus Samosatensis's Works*,

illian's, Jovinian's, of the Donatist's, Novatian's
&c. there you'd see vast Accumulations of Scri-
ptures, scarce a Page not stuf't out with Passages,
and furnish'd with Sentences out of the Old and
New Testament. But so much the more are they
to be dreaded, and cautiously read, by how much
they lie lurking and conceal'd under the Umbrage
of the Divine Law. They are sufficiently aware
that their noisom Scents would scarce be accepta-
ble to any one, were they breath'd out simple,
and in their own nature; therefore they besprin-
gle them over as it were, with the spicery and
perfume of the Heavenly Word, that he who
would otherwise discern, and despise the
human Errors and Blunders, may not easi- *Id. ib.*
ly deride and slight the Divine Oracles,
&c. Thus *Vincentius Lirinensis* of the Hereticks and
Hismatics of old. To which, I shall add that of
Peter, That these *False-teachers*, notwithstanding
their Familiarity with the *inspired Writings*, and ci-
ting Passages out of them in abundance, yet like ig-
norant and illiterate Persons as they are, they do it
hardly, and *impertinently* for the most part, and
craftily, by the Impulse of the *evil One*, whose
instruments they are; they chiefly insist upon the
subtlest, and most *obscure* and *disputable*, wherein
they are not so readily apt to be *detected* or *convicted*,
which they *startle* and *amuse* the Ignorant, and
sometimes even put the *Learned* themselves to a
test; in which faith the Apostle [that is in *S. Paul's*
Writings] *are some things hard to be understood, which*
that are unlearn'd and unstable, wrest [to their
own private erroneous or heretical Sentiments] as
do also other Scriptures unto their own Destruction
condemnation of themselves, and others that are se-
duced by them.] 2 Pet. 3. 16. Ye therefore, Beloved,
knowing these things before, [are caution'd and
warn'd] beware, lest ye being also led away

with the Error of the Wicked [these Upstart False teachers, these Woolves] *fall from your own steadfastness*, ver. 17.

But another *Artifice* they employ, with too much Success for the *enlarging the Kingdom of Darknes*, and the *Destruction of Souls*, is, their *big and wonderful Promises* they make to their *Followers and Admirers* with which they mightily *deceive and impose upon* the *Ignorant, and Unwary, and Unstable*. They have the *Confidence* to *promise* unto them, and *profess* that in their *Church, their Congregations* (as they affect to phrase it) the *great, and special, nay, plain personal Grace* of God, insomuch, that without any *Labour, Study, or Endeavour*, tho' they neither *seek nor ask, nor knock*, that belong to their Congregation, yet shall things be so ordered and manag'd by the *Divine Providence* that being up by the *Hands of Angels*, and preserv'd by their *Protection*, they shall never dash their foot

Vinc. Lirin.
commonit. cap.
xxxvii.

gainst a stone, never be scandaliz'd [commit a deadly, damnable Sin, or fall finally from Grace] This is a *Promise*, by which *Multitudes* have been *deceiv'd*, a *Principle* that runs thro' *infinite Numbers* many and *different Sects*, that which *draws off* a great many *lewd and debauch'd People* to their *Parties*, may be evident to any *nice and sagacious Observer* in order to procure an *easy Pardon* for all that's past and to *sin on with greater security*, if they can attain to that *Master-piece of Sectarian Cunning*, manage their *Affairs covertly*, and with *Secrecy*. For there is scarce any *Vice* but they may *atone* with ease, provided it be transacted without *Knowledge and Observance* of the *Wicked*, (as they generally account *all*, without distinction, that is not of their *Clan or Sect*) and it's rare to hear of a *Discipline* exercis'd among them, for any *Crime* what nature so ever, but such as are within the

by their *Cognizance* of the *Wicked*, hereby exposing their *Party* to the *Censure* of the *World*. To this purpose they have forged the *Doctrines* of the *Absolute* and *respective* *Decrees* of *Election* and *Reprobation*, the *Impossibility* of falling away from *justifying* *Grace*, and the *Predestination*, by which they fill their *Followers* up with *Presumption*, *Spiritual* *Pride* and *Affection*, and *Conceit*, with *Disdain*, and the utmost *Contempt*, and *Contumaciousness* of others differing from them, *searing* their *Consciences*, *hardning* them in their *Sins*, whilst they *sooth* and *flatter* themselves into *Security*, *calming*, and *believing* themselves to be *Saints*, the *Elect* of *God*, and most audaciously pronouncing the *Sentence* of *Eternal* *Damnation* against all of contrary *Parties* and *Communions*, as *Reprobates*, *Castaways*, and *Firebrands* of *Hell*. This is their common *Cant*, and the usual *Subjects*, or their *Conversations*, *Discourses*, and *Writings*, especially when *uppermost*, in times of *Liberty*, and when their *Plottings* are *near* ripe, and when they are upon the *brink* of *Exaltation*. This is too obvious amongst many *Sects*; this is the *Language*, or rather *Howlings* of the *Ravenous* *Wolves*, that the *roaring* *Lion* (tho' transform'd indeed; otherwise, none could be deluded by him) inspire him withal.

Having in some measure *dismantled*, *disrob'd*, or *stripp'd* these *Wolves* of their *Sheeps-cloathing*, which the way discovers, and detects their damnable *Hypocrisy* and *Disimulation*, turns their *Inside* *Outward*, and exposes them to the *naked* *View* of the *World* *Hypocrisy* being as essential to a *False-teacher*, *Seducer*, as *Light* to the *Sun*, or as *Ravenousness* to a *Wolf*.) I shall only in a few words explain why they are called *Ravenous* *Wolves*.

Ravens, because all *Acts* performed by them, tend to the *Ruine* and *Destruction* of their *Disciples* and *Adherents*, and not their *Salvation*. If their very *Union* or *Separation*, their setting up *Church* against

Church, Altar against Altar, Ministry against Ministry, be a *Work of the Flesh*, as the Apostle tells us, it is impossible from the Nature of the Thing, to suppose their *Ministrations* can produce any saving spiritual Effects. If all their Ministerial Acts are nothing but *aping, imitation, counterfeiting*, and acting a Part, the Effects must be a meer Frustration and Destruction. How can it be supposed, that those who have forsaken the One Church of Christ, and consequently by that Act have forfeited all Right to the Privileges of the Church, to which alone the Promises of Christ are made, wherein alone the Means of Salvation are to be had, wherein alone our Prayers can be heard, whose Acts alone God Almighty has oblig'd himself to ratifie; How, say I, can it be conceiv'd, that such can ever be capable of working any thing that's spiritual to the advantage of Men's Souls? He that gathereth not with me, scattereth, saith our Lord, and by His Merits, all His Gifts, Promises and Graces, are ordinarily applied, exhibited, and to be obtain'd in the Communion of His One Church. From whence it may follow, that these *Sectarian Teachers*, being out of this One Church, all their Acts must in their own Nature, tend to the Destruction of all those Souls under their sad and horrid Conduct and Management, under their Communion, for ought we can know, and gather from the Word of God. Our Saviour the

† Author. Op.
imperf. in Mat.
cap. 7. Hom.
19.

calls them, *Ravens Wolves, Destroyers and Murderers of Mens Souls.* 'He then says an ancient † Writer, Those who art instructed by Hereticks and Schismatics, and conceitest thyself learned, and being baptiz'd by them, lookest upon thy self to be [Regenerated] a Christian. 'What these Heretical and Schismatical Teachers call'd by Christ, *Ravens, devouring Wolves.* 'Therefore thou art taught [instructed] by them, thou art torn in pieces by them, not improved

not [edified] instructed. If thou be'st baptized by them, *thou art devoured and worried by them*, not saved. For it is the Property of Wolves to devour [not to save.] As for their *Preaching*, it's call'd the Apostle, *Handling the Word of God deceitfully* and with self-Interest, *Oxf. par.*] 2 Cor. 4. 2. *Speak Lies in Hypocrisie* [under a pretext of Holiness, *par.*] and *unsound*, unedifying, corrupt, false *Doctrine*, because such as heap up these *false Teachers* to themselves, have itching Ears after Novelties, and such Doctrines as gratifie their *Lusts*, their *Humors*, *spiritual Pride*, *Conceitedness*, and *Censoriousness* in others. For the time will come when *they will endure sound Doctrine* [which will discover or hinder their wicked Designs, *Oxf. par.*] as a thing most contrary, lothsom, nauseous and disagreeable to their squeamish Palates] *but after their own Lusts shall heap to themselves Teachers* [who shall flatter and honour them, by telling them that they are the Children of God, truly Righteous [elected Saints] have that Knowledge, *Oxf. Annot.*] *having itching Ears*, *Tim. 4. 3.* Of whom it is said in another place, *that because they received not the Love of the Truth they might be saved, for that cause, God shall send them strong Delusion that they should believe a Lie* [should be left entirely to themselves, and the Impulses of the evil Spirit, to be a Prey to Seducers, Deceivers, Wolves in Sheeps-cloathing, 2 Theff. 2. 11, 12. or those who separate themselves [for purer Ordinances, the Pretence, from the Unity of the Church, the Work of Christ] *sensual*, [led by their Lusts, the Love of the World] *not having the Spirit* [of God, of Christ, for all their high-flown boastings of their Election, Sanctity, Regeneration, &c.] 2 Pet. 2. 19. and where the Spirit of God is not, there all *Ministerial Acts* must be destitute of the Concurrence and operation of the Holy Spirit, and consequently, *sensual, carnal, diabolical*, and cannot avail to any gra-

cious or saving effect, but only *Perdition*, *Eternal Destruction*, because done in a State of separation from the *One Church*, and so from *God*, from *Christ*, from the *Holy Spirit*, and in opposition to the *Divine Institution*, *Order* and *Appointment*.

Again as to their *Prayers*, *God* being a *Spirit*, *Unity*, *Peace* and *Love*, cannot be supposed to hear the *Prayers* of *Schismatics* and *Separatists* from his *Church*, the *Prayers* of Persons devoid of all *Charity* and at *Enmity* with his *Elect*, his *Chosen*, his *Peculiar People*, his *Treasure*, as the Word *Segullab* signifies which we render *Peculiar People*, a People in *Covenant* with him, to whom he hath promised *Protection* and *Preservation* against all the *Powers of Darkness*, and the *Violence* of the *World*, to whom alone he hath engaged his *Particular Favours*, *Choiceest Blessings* and *Salvation* itself. *Without* or *out* of the *One Church* there's no *Mediator*, no *Intercessor* to plead to interest for them, no *High-Priest* to present their *Prayers* and therefore, it's not to be conceiv'd that the *Prayers* of such *Rebels*, such *Antichrists*, such *Carriers* always shall be admitted or heard, or answer'd especially in the behalf of others, having no *Commission*, no *Authority* from *God* for that *End*, and therefore *fruitless* and *inefficacious*, as *sinful* and *presumptuous*. For separation from the *One Church*, especially, and most of all when its done in *Malignity*, *Spightfulness* and *Revenge*, in *Hatred* and *Rancorous*, *Pride* and *Haughtiness*, and out of a *Spirit* of *Opposition* to the *Church*, for *Secular* or *Worldly Ends*, for the gratifying and indulging the *Lusts* of the *Flesh*, as is demonstrable from all the *Characters* of such *Seducers* we find in the *Apostolical Writings*, must necessarily exclude such *Antichrists* and *False-Teachers* from being graciously heard by *God*, because his profess'd *Enemies*, and such who are in *Actual Rebellion* against him and his most *Sacred Institutions*, for such can't be said to be at *Peace* with *God*, or to *Love God*, as the *Apostle* plain

only determineth : If a Man say, I love God and hat-
 his Brother [a Fellow Member of Christ, one in
 communion with the Church, from whom this
 Teacher (who was once a Member of the
 Church) now separateth] he is a Liar ; for he that
 loveth not his Brother whom he hath seen, how can he love
 him whom he hath not seen ? 1 Jo. iv. 20. And do we
 think God heareth the Prayers of such who love not
 God, nor the Brethren, that is, the Faithful, the
 Members of Christ's Body, the One Church ? No !
 they who are destitute of this Brotherly Love, are
 dead, i. e. spiritually dead in their Sins, and God will
 not hear the Prayers of such. We know, saith this
 loved Disciple, that we have passed from Death unto
 Life, because we love the Brethren, i. e. those who are
 in actual Communion with the One Church of Christ ;
 he that loveth not his Brother, abideth in Death, 1 Joh.
 4. and doth God hear such, who are already dead
 in their Sins, and as long as they continue so, cut
 from all hope of recovery ? For this love of the
 Christian Fraternity or Brotherhood, is the condition
 of our Prayers being heard, as the same Apostle
 saith, v. 22. And whatsoever we ask, we receive of
 God, because we keep his Commandments ; and this is his
 first Commandment, that we should believe on the Name of his
 Son Jesus Christ, and love one another as he gave us Com-
 mandment, v. 23. so that we pray, we ask in vain,
 long as we live at Enmity and Variance with the
 Brethren, the Members of the One Church. This
 Argument you may see further prosecuted by the
 Apostle, chap. 5. To conclude this Topick, 'tis by
 the Love of the Brotherhood that we know him, if we
 keep his Commandments, 1 Joh. 2. 3. that he dwelleth
 in us, and we in him, 1 Joh. 3. 24. and hereby we
 know that he abideth in us, by the Spirit which he
 hath given us, see chap. 4. 13. because Love is of God,
 and God is Love, v. 8. and Love is one of the
 Gifts of the Spirit, Gal. 5. 22. and this Love
 of

of the Brethren is the great *Mark* or Character of Christ's Disciples; By this shall all Men know ye are my Disciples, if ye have Love one to another, *John* 13. 35. And he that loveth not the [Fraternity, the Brotherhood, the Members of Christ's Body, the Church, preserveth Unity with them, but separateth from them for otherwise he loveth not God] knoweth not God *1 Job.* 4. 8. and consequently, God knoweth not him, that is, will not hear him. But to sum up I intend at present as to this Point, the *Apostle Paul* gives us this short, yet full and comprehensive Description and Qualifications of this Love I have been treating of, as the discriminating Character *Mark* of a Disciple of Christ, a True and Genuine Christian and Member of his Body the Church: Now the End of the Commandment is Charity out of a pure Heart and a good Conscience, and of Faith unfeigned, *1 Tim.*

5. that is, for the End and Intention
See *Rom.* 3. 31. Perfection of the Commandment is Charity
and *10.* 4. [i. e. Love towards God and all Men]

(*Ox. Ann. par.*) but especially the Brotherhood, the Household of Faith, as our Saviour hath determin'd, *Matth.* 22. On these two Commandments hang all the Law and the Prophets, v. 40.] Out of a pure Heart [an honest upright Intention] a good Conscience [in Obedience unto, or guided by the Rule of the Gospel Precepts] and of Faith unfeigned, the Faith delivered unto the Saints, deposited with the Church of Christ, not forg'd and contriv'd by Men for the carrying on and propagating their own Designs, and to serve their Worldly Interest, as is the Faith of Hereticks, and such who separate from, and set themselves up in defiance of, and against the Church, where Faith is Faction, calculated and contriv'd to serve themselves and their own Ambition and Carnal Projects.

As for Baptism collated by Schismatics and Separatists, I might make the same Inferences, to invalidate and shew the Nullity of it; but having occasion

ally spoken to that Point already, I shall only
 this, That when it's perform'd in a *Schism*, in
 position to the *One Church*, it ceases to be true
 Christian Baptism, to be done in the *Name* of, or
 the *Authority* of *Christ*, and by the *Apostle* is plain-
 shewn and prov'd to be *Human Baptism*, or done
 in the *Name* of *Man*, or of the *Head* of that *Sect*
 in which the *Sect* is denominated, as if that *False*
Member or *Head* of the *Schism* was *Crucified*, made an
Atonement or *Satisfaction* for the *Sins* of the *World*,
 so became the *Saviour* of the *World*. Hear
 the *Apostle* saith. *Now this I say, that every*
of you saith, I am of Paul, and I of Apollos, and I of
Christ, and I of Christ. Is *Christ* divided? [and so
 come a different *Head* to different *Parties*, where-
 is but *One Christ*, and has but *One Body*, or
Church?] *Was Paul Crucified for you? or were ye*
baptized in the Name of Paul? I thank God I baptiz'd
 of you but *Crispus* and *Gaius*, least any should say
 I had baptiz'd in mine own *Name*, *I Cor. I. 12,*
14, 15. This Passage of the *Apostle* is sufficient
 since the *Baptism* of *Sectaries* to be a meer *Human*
 and that *Christ* will not ratifie it as done in his
 Name, as his *Baptism*; but altogether reject it as
 baptizing in and into the *Name* of a *Schism*, a
 as being done in opposition to his *Church*,
 which alone hath the *Right* to admit and make
 Members of *Christ's Body*, and to transact in his
 Name. For those who are baptiz'd out of this *One*
Church, are not hereby constituted *Members* of
 the *Church*, *Children* of the *Spouse*, but the *Spurious Brood*
 an *Adulteress*, not the *Heirs* of *Salvation*, but of
 damnation. And thus it appears, that all *False Teachers*
 their fair *Pretences* and *Appearances* are really
 Wolves, *Ravening Devouring Wolves*, under the *Mas-*
que of *Sheeps-clothing*, destroying and utterly ruining
 Souls of those ignorant unwary and fickle un-
 derstanding People, whom they deceive by their feigned
 piety, their *Fawning* and *Hypocrisie*. But

But this is not all, there is a *secondary* Sense of the *ravenousness* and murdering Temper; they are *Cruel, Bloody, Barbarous* without *Human Affection*, *Pity*, *Mercifulness* and *Compassion*, an *infallible Mark* by which they may be discerned from *True Christians*, as contrary to the *Meek and Sweet Spirit of Christianity*, as *Christ* is to *Belial*, as *Heaven* to *Hell*, as *Light* to *Darkness*. Look over the *History* of the *Ages of Christianity* to this day, the particular *Histories* of all *Christian Kingdoms and States*, the *History* of these *Three Kingdoms* in particular, and tell me whether ever the *Heathen Emperours*, all the *Ancient Persecutions* of the *Church* by the worst and most *Barbarous Infidels* in any part of the *World* ever exceeded, or possibly could exceed the *Inhumanity and Cruelty* of *Hereticks* or *Schismatics*; nay, I may say without talking of *Paradoxes*, that neither *Heathen Rome* ever contriv'd more exquisite and horrid *Punishments and Tortures*, or even to be parallel'd with those of *Sectarians* and *Schismatics* wherever they have prevail'd: Neither did ever the *Devil* exert his *Malice* to a greater height, or make stronger or more furious *Affaults* upon *Christianity* than by the means of these *Ravening Wolves* in *Sheep's clothing*, these *Mock*, these *Sham-Christians*. I do not descend to *Particulars* at present, but as occasion may serve, if *God* gives me leisure and opportunity I may enlarge upon this *Topick* afterwards. But in the mean time it may be observ'd as a demonstrable *Truth*, that all the *Sects* and *Schismatics* that have been ever since *Christianity*, have not failed to make *Discoveries* of this *Diabolical* *Christian Spirit* as they have had opportunity, and will never fail so to do, when they have the *Advantage*, as long as there is such a thing as *Schism* in the *World*. As I have often said, so I shall repeat to gain; There's but *One Church of Christ*, all to a

that divide and separate themselves from this One Church, are False-Churches, Sham-Churches, Sham-Christians, Synagogues of Antichrist, consequently Seducers, False Teachers (who as they were at desperately Wicked in the Apostles time, and Persecutors of the One Church then in its great Purity, and consequently Glory, (whatever Names Carnal Worldly Persons who have no true religion of Christianity, may fancy to themselves, the Church never being more amiable and endear'd unto God, than when she is actually expressing the height of sincerity of her Affections by her choice of Sufferings, when under the Cross) as might be plentifully prov'd out of the Acts, and other Apostolical Writings,) so it's foretold of them, that they should grow worse and worse, and so persecute the Church worse and worse, and do more mischief to Christianity, (Tim. 3. 13.) as hath been wofully experienced by the prodigious decay of all solid Piety, the scandal and Stumbling-Blocks given and laid in the way, and in bar to the Conversions of Jews, Heathens and Turks; the growth of Atheism, Deism, Scepticism, Irreligion, Latitudinarianism, Profaneness, Debauchery and Hypocrisie to this very day, and the general Persecuting Principles of them all, even of those amongst them, that have made the greatest Profession of Boasts of Moderation, Meekness, Peaceableness, Patience, Forbearance and Humanity of them all, and exclaim'd most vehemently, and condemn'd the Persecuting Spirit, under the most easie and just Prosecutions the grandest Villainies, and the worst of Crimes. And that which is most observable of these Sectaries however they may for Political ends, as the Donatists and Arrians did of old join and combine to procure a Comprehension or Toleration, yet at the same time their Principles being Diametrically opposite to others, they hate each other mortally, anathematize each other as Reprobates, Antichrists and Infidels, and

and *Apostates, Instruments of the Devil, &c.* as may be seen in all their *Writings* one against the other may be observ'd in their very *Prayers* and *Prayers*, and their unconvertibleness one with another at all other times, as much as ever could be observ'd in the *aversations* of the Jews from the *Samaritans*, and the *Accursed Devoted Nations*; and when any one *Sect* gets the *Ascendant*, the *Power* into their own hands, *persecute* each other *unmercifully*, and then call *Toleration* the *Devil's Engine* to batter down the *Church* with, and *declaim* against it as the birth of *Wickedness* and *Irreligion* that can be enacted by Man, and the *Master-piece* of *Satan* himself. Judge now whether this *Wolvis*h Temper can be reconciled with the *Doctrine* of the *Meek*, the *Blessed*, the *Jesus*, the *Spirit* of the *Christian Religion*, or whether we ought to believe such to be *Christian Members* of *Christ's Body*: The *Apostle* tells us, *Fruits of the Spirit, is Love, Joy, Peace, Long-suffering, Gentleness*, Gal. 5. 22. but that the *Works* of the [on the contrary] are manifest [easily to be known] Self-evident, and not to be easily conceal'd, or deny'd] to all that have common *Understandings* and *Sense*, which are ——— *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies* and the like v. 19. 20. Wherever these are the *Ingredients*, they become the *Principles* of *Parties*, as amongst *Sectarians* they are certain *Characteristicks*, not only of *Carnal, Worldly*, but even of a *Diabolical Spirit*, when persisted in without *Repentance* the *Infallible Abodings* of *Eternal Destruction*. This *Wolvis*h, *Barbarous, Murderous* and *Assassinating Principle*, can never be a *Saint-like Quality*; Our *Saviour* never annexed any *Blessing* to such (tho' thro' the *Deceitfulness* of *Satan*, and his infernal *Impulse*, these *Consciences*, these *hardened Wretches* call themselves *Saints* and *Blessed*, as familiarly, as all that are of their *Accursed Clans, Reprobates* and *Cast-away*

our Saviour on the contrary, the Author of all
 edness, saith, Blessed are the Poor in Spirit, Blessed
 be Meek, Blessed are the Merciful, Blessed are the
 e-makers, Mat. 5. These are the Qualifications of
 True Members of the One Church of Christ influenc'd
 the One Spirit of Love, according to that of the
 ple to the Colossians, c. 3. v. 12. Put on therefore as
 Elect of God, Holy and Beloved [as a Chosen Ge-
 tion, an Holy Priesthood, a Peculiar People,
 Segullab, the One Church of Christ, therefore Be-
 , because in a most particular manner honoured
 re all other People by him, and mark'd for his
 , his Treasure, his Jewels, his Inheritance] Bowels
 Mercy, Kindness, Humbleness of Mind, Meekness, Long-
 ing, forbearing one another, and forgiving one ano-
 &c. and above all these things put on Charity,
 b is the Bond of Perfectness [that is, preserve the
 y of the Church Inviolable, make no Divisions,
 schisms, no Separations, with which Charity is as
 nconsistent, as Love with Hatred, Unity with Di-
 ,] and let the Peace of God rule in your Hearts, to
 which also ye are called in One Body, v. 15. i. e.
 ch is absolutely required in the Society of the
 ch, and without which it cannot well consist.
 things without it running into Disorder and
 fusion, and for the want of which, Strifes,
 entions, Animosities and Disturbances must arise,
 the Members be scattered and dispers'd, and at
 s and Variance with one another, and the So-
 expos'd to dissolution. To the same purpose
 wise the Apostle exhorteth the Ephesians, beseech-
 them to walk worthy of the Vocation wherewith they
 called, with all Lowliness and Meekness, Long-suffer-
 forbearing one another in Love, and to endeavour to
 the Unity of the Spirit in the Bond of Peace, and that
 would not grieve the Holy Spirit of God, and that
 would put away all Bitterness, and Wrath, and
 , and Clamour, and Evil speaking, with all Malice,
 4. 1, 2, 3. 30, 31. And

And now I come to shew how it comes to pass that these *ravening Wolves*, and *their Adherents*, that who gives themselves up entirely to their *Condemnation* and *tread* in their *Steps*, and *justifie* their *abominable Actions*, as most of their *Followers* do to a tittle, and *Evil Spirit* seizing them, and *possessing* of them as for ever they are initiated in their *profane Mysteries*

Long's Hist.
Donatists. p.
139.

as hath been observ'd of old in some of their *Progenitors*, The Gospel, saith one, 'made the Lion as mild as a Lamb, but among the notorious *Schismatics*, not only Men, but Women, of *St. Peter* became *Wolves*; of *Faithful*, *Perfidious*; of *Patience*, *Furious*; of *Peaceable*, *Contentious*; and of *Modest*, *Impudent*, &c.] are thus given up to a *reprobate Mind* at present, and without *Repentance* consign'd to *Eternal Misery*; and that is, because they have *renounc'd* their *Baptismal Covenant*, and *deserted* the *Church*, the *Ground* and *Pillar of Truth*, and the *Gate of Heaven* and *Salvation*.

Of such, and their *Followers*, thus speaketh *Peter*, 2 Pet. 2. 18, 19, 20. For when they speak of *swelling words of Vanity*, they allure thro' much *Wanderings*; Those that were clean, escaped from them who were in *Error*, who promise them *Liberty*, they themselves become the *Servants of Corruption*, &c. For, if after they have escaped the *Pollutions of the World*, thro' the knowledge of the *Lord and Saviour Jesus Christ*, they are again *tangled therein* and *overcome* [i. e. by forsaking the *Church*, and returning to the *World*.] The latter state is worse with them than the beginning. For it had been better for them not to have known the way of *Righteousness*, than after having known it, to turn from the *Commandment* deliver'd unto them; but it happened unto them according to the true Proverb, The Dog is turned back to his *Vomit* again, and the Sow that was washed, is again wallowing in the *Mire*: Compar'd with Heb. 6. 4.

From this Passage of St. Peter it's plain (1.)
 That both these *false Teachers*, and some of their Ad-
 herents at least, had been baptiz'd, and were *actual*
members of the Church, it being said of both, *ver.*
and 20. That they had escaped the Pollutions of the
world by Baptism, as is imply'd, *v. 22.* (2.) That
 their *Seperation*, and *dividing themselves from the Uni-*
ty of the Church of Christ, is a *returning to the World*,
 to their *Lusts*; to *forsake the Church*, is to be
 about, that is, to be in the *World*, and of the *World*,
 hath been already shewn; it's in a great measure
 to *Apostatize from Christ*, to take part with his *Ene-*
emies: And of such *Wolves* and *false Teachers* it's said,
Jim. 4. 1. Now the Spirit speaketh expresly, That in
latter times some shall depart from the Faith; and we
 again of a *falling away*, *2 Thess. 2. 3.* Notwith-
 standing this *falling away* from the Faith, and *separa-*
 from the Church, these *wolves appear'd in Sheeps-*
clothing, profess'd themselves to be *Christians*, and
 under this *Mask*, this *hypocritical Guise*, deluded the
Simple and Unstable. (3.) From hence appears not
 only the *sinfulness*, but the *extream Danger* that will
 inevitably follow such *Separations*; For it had been
 said, *ver. 21. Their Condition (for all their*
vaunting and Boasting, and the vast Conceit they
entertain'd of themselves) had been better, if they
had never believed in, and made profession of the Truth
of Christ, and taken the Baptismal Engagement upon
themselves: It had been better for them to have conti-
 nued *Pagans* or *Jews* still, for as S. Peter saith of
 them, *Hereby they bring upon themselves swift Destructi-*
on. *ver. 1. of the same Chapter. Whose Judgment*
shall not, and their Damnation slumbereth not. *ver. 3.*
That they shall be reserved unto the Day of Judgment
to be punish'd, *ver. 9. --- Shall utterly perish in their own*
iniquity, *ver. 12. --- Shall receive the Reward of*
their iniquity, *ver. 1. --- For whom the Mist of Dark-*
ness is reserved for ever, *ver. 17. Of these Trees whose*

Fruit withereth, without Fruit, twice dead, pluck'd by the Roots ; S. Jude saith, That, to them is reserved the blackness of darkness for ever, ver. 13. Who were before of old ordain'd to this Condemnation, ver. 4. And that they shall perish in the Gain saying of Corah, [being guilty of the same Sin, by setting themselves up against the true Ministers of Christ :] ver. 11. The Apostle admonishes the Philippians, to beware of these false Teachers, these Sectaries whom he calls Dogs, an Expression in use amongst the Jews for the Gentiles, or those who were without, or out of the Segullah, or the Covenant, the Church, and chosen of God, Phil. 3. 2. Whose end is Destruction, and mind only earthly things, [their present Interests, Pleasures, and outward Ease, being of the World, and influenced only by a Worldly, Carnal Spirit ;] ver. 19. Forgetting [the Unity of the Church, the Communion of Saints] having loved this present World [above Christ, Heaven and Happiness, and the true Welfare of their Souls,] 2 Tim. 4. 10. Therefore such shall not inherit the Kingdom of God, Gal. 5. v. 21.

Thus, in short, you have the Characters of those who made Separations from the Church in the Apostles times, and the terrible Sentence pass'd upon them by the Spirit of God ; But to prevent Misconstructions and Mistakes, I must put in this Caution, I would not be constructed to alledge, that all in those times separate from the One Church of Christ, are Apostates, of the same level with those mentioned by the Apostles, or equally guilty of Apostacy : No, it would not be so understood, because there are degrees in Errors, some greater, and some lesser, according to the Circumstances of the Persons, and the Degrees of their Ignorance ; But however, all that separate from the Unity of the Church (especially as to the Authors and Leaders of the Separation) are certainly Apostates, from Christian Charity to be sure, which is the Life and Soul of our Christianity ; tho, perhaps

from the Orthodoxy, in the main of the Christian
 it, for it can never be allow'd, by the highest
 stretch of Charity, that Schismatics can be thoroughly
 Orthodox, two Points of the Creeds must virtually be
 own'd by them; the One Church, and the Commu-
 nion of Saints, in effect at least: Thus far all Secta-
 are Apostates, by forsaking the One Church, the
 communion of Saints, or the Members of this One
 Church, which are equivocal Terms; and then by vi-
 olating, or being destitute of Christian Charity (as
 has been said, to go no farther) this must be ac-
 knowledg'd an horrid Apostacy, and consequently lia-
 ble to dreadful Punishment, tho' it be not so extream,
 as arrives to the height of the Jewish, or Gnostick
 Apostates, so often mention'd in the Apostolical Wri-
 tings, (I mean, as to all the particular modern Se-
 ctaries) yet it cannot be deny'd, if we descend to
 particulars, that some among them even exceed, if
 possibly, those upon Record in these inspired and sa-
 cred Writings. And if these Examples be recorded for
 Instruction, i. e. to avoid them, by giving us the
 particular Characters, Descriptions and Marks of false
 Teachers, thereby most evidently differencing them
 from the true Successors of the Apostles, the Ministry
 instituted and settled by Christ himself, it's almost
 impossible, for a true sincere Christian to be
 misled upon by them, or to be mistaken in making
 application of these Marks to such Seducers. Other-
 wise Christians would be left to the greatest Uncertain-
 ty; No imaginable, could never have any moral Assurance
 of safety as to Communion, be ever liable to Doubtings,
 Contractions, and Despair it self, as by many sad Ex-
 amples we may be convinc'd amongst these Strag-
 gles from the One Church, running from Sect to Sect,
 frequently, till they have tired and wearied
 themselves quite out, till they have either quite be-
 ried themselves, and lost their Understandings,
 at last dying, seeking and despairing, ever learning,
 and

and never able to come to the knowledge of the Truth
 2 Tim. 3. 7. because, out of the Way, out of the
 Road of it. For Truth is only to be sought after in
 the One Church, the Pillar, and the Ground of Truth
 1 Tim. 3. v. 15. The Church here, is compared
 to a Pillar, because it upholds, maintains, supports
 or bears up as it were, the Truth of God's Worship
 or the true Worship of God, God being only wor-
 shipped and served aright, according to his own In-
 stitution and Appointment in this One Church; and by being
 conspicuous, discernible, or visible as a Pillar, doth here
 exhibit and propose the Articles of Belief or Christian
 Faith, and the true Worship of God, to be the Ob-
 servation and Notice of all the World beside: Secondly,
 as the Learned Gothofred observes, because
 the Church is like a Pillar with an Inscription upon
 holding forth the Oracles and Word of God, and the
 Covenant with his People to all that pass by, and
 will stand and read it: And then lastly, the Holy
 Scriptures in opposition to all Errors, Heresies,
 Schisms, &c. And so in this sense, the One Church
 is call'd the Pillar of Truth. The same Author
 calls it *μὴ ἓν* & one Pillar in opposition to the
 many Pillars of the Heathen Temples, on which
 their various Mysteries were written and expos'd
 to publick view; because they had many Temples, many
 Deities, and various Rites and manners of Worship;
 whereas with the Christians there's but one God,
 one Faith, one stated and fix'd manner of Worship,
 same Sacraments or Mysteries; and as all the Members
 of Christ, however distant and dispers'd over the
 of the whole Earth, constitute but one Body, Society
 Church; so all the Christian Temples, tho' many
 Number, and can't be otherwise, are in effect
 One Temple.

Hence then it follows, that Truth is to be sought
 after, and found only in the One Church, the
 Depository of Truth, Christ hath lodg'd it there

She is the Conservatrix of it; To the Church hath committed the Holy Scriptures, the Divine Oracles, in which this Faith is contained, and from whence it is to be learned, and its the One Church that must propose, promulge and propagate this Truth: then it must be consider'd again, that the Church is said to be the Pillar and Ground of Truth; but in a secondary sense, that is only Ministerially, or by her Pastors, not Originally or Primarily, for so only Christ, the Truth, and the Gospel are the Pillars of the Church and of the Faith. Now in this lower or secondary sense, the * Church is the Preserver of the Truth, by her Legitimate or true genuine Ministers, and none but such are entrusted with the keeping of this Divine and heavenly Jewel and Treasure, the Oracles of God, and the Holy Writings, they are only concredited with the One Church, and the Priesthood, or Ministry; they alone can plead any right or Claim to them, the lawful Possession is theirs alone, all Hereticks and Schismatics, Sects and

* Si hæc ita se habent, ut VERITAS NOBIS adjudicetur, quicumq; in ea Regula incedimus, quam Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo tradidit, constat ratio propositi nostri, desinientis non esse admittendos Hæreticos ad ineundam de scripturis provocationem, quos sine Scripturis probamus ad scripturas non pertinere. Si enim Hæretici sunt Christiani esse non possunt, non à Christo habendo quo de sua electione sectati hæreticorum nomine admittunt. Ita non Christiani, nullum jus capiunt Christianarum literarum, ad

merito dicendum est, qui estis? Quando & unde venitis? Quid in meo agitis non mei? Quo deniq; Marcion jure silvam meam cadis? Qua licentia Valentine fontes meos transvertis? quæstate Apelles limites meos commoves? Mea est possessio, quid hîc erit ad voluntatem vestram seminatis & pascitis? Mea est possessio, olim possideo, prior possideo, habeo Origines firmas ab ipsis Auctoribus quorum fuit res. Ego sum hæres Apostolorum: sicut caveat testamentum suo, sicut fidei commiserunt, sicut adjuraverunt, ita et eo. Vos certe exheredaverunt semper & abdicaverunt, ut extraneos, inimicos. Unde à extranei & inimici Apostolis hæretici, nisi ex diver-
se Doctrina, quam unusquisq; de suo arbitrio adversus Apostolos aut tulit aut recepit. Tert. de. Prescr. cap. xxxvii,

Parties, by forsaking the *One Church*, have forfeited their *Right*, and left these *inestimable Treasures* behind them by *their own Act*, they have lost all *Right and Claim* to her *spiritual Treasures and Privileges*, because as soon as any one either forsakes a *Society or Corporation* voluntarily, or is justly expell'd it, he is *ipso facto* stript and divested of all its *Immunities, Rights, Privileges and Benefits*, and bears no longer any relation unto it, no more than if he had never been admitted an actual Member of it.

‘ O! Timothy, keep that which is committed to thy trust, avoiding prophane and vain Babblings, and Oppositions of Sciences falsely so called, 1 Tim. 6. 20. O this O! an Exclamation, refers both to *Prescience*, or *Foretelling*, and *Charity*. The Apostle foresaw these Errors and Novelties, which he bewails in a true Zeal and Concern for the *True Church*. Who is now this Timothy, but the *Universal Church*, or the whole *Body or College of Pastors*? Who ought to possess the entire Knowledge of the *Worship of God*, and to infuse it into others? What is, *Keep the Depositum*, or that which is committed to thy Trust? *Keep it*, faith he, *preserve it*, by reason of *Thieves, false Teachers, Enemies*, least while Men sleep, they sow *Tares* among that *good Seed of Wheat*, which the *Son of Man* sow'd in his *Field*. *Keep*, faith he, *that which was committed to thy trust*: What is this *Depositum* that was committed to thy Trust: Not what is the *proper Invention*; Which thou *didst receive*, not what thou *hast devised*: What thou *hast learn'd* or been *taught*, not the *Contrivance and Invention* of thy own *Wit*: Not for thy *private Use*, but a thing *publicly delivered*, and for the *Use* of the whole *Church*; Not what *thou art the Author* of, but only the *Conserver and Keeper*: Not thy *Institution* but of which thou art a *Follower*. — *Keep*, faith he, *that which was committed to thy Trust*.

‘ Keep

Keep the *Talent* of the *Catholic Faith*, inviolable and untouch'd. That which is committed to thee, let this be deliver'd up by thee [as thou receivedst it uncorrupted, pure, unblemish'd, without any Alloy.] Thou hast received Gold, restore again Gold, don't return one thing for another, I will not have thee impudently substitute, lead or fraudulently to put off *Brass*: I won't be put off with the outward appearance of Gold, I must have real Gold again. O! *Timothy*. O! Priest. O! Preacher, if the Divine Function hath qualified thee, by Exercise, by Learning, and sufficiency of Skill, be thou the *Bezaleel*, the *Builder of the spiritual Tabernacle*, engrave the precious Stones of Divine Doctrine, exactly square and fit them, polish and trim them up wisely, and add Lustre and Gracefulness, and Beauty to them, let that which was before look'd upon as *difficult* and obscure, be rendred clear and intelligible whilst thou expounds it. Let Posterity be obliged to thee for understanding that clearly and distinctly, which in former times was only venerated for its *Mysticalness* and *Abstruseness*; however, take this Caution along with thee, Do thou so *teach* what thou hast *learnt*, that when thou makest new Discoveries of what was unknown before, thou dost not broach new fangled Doctrines, but old Truths in a new Method. So the *Commonit. cap. xxvii.* Famous Vincent. Lirinensis.

Again; 'O! *Timothy*, keep, &c. avoiding prophane and vain Babblings, (or according to the vulgar Translation) *prophane Novelties of words*, new fangled Words or Phrases; Turn aside from them, flee and avoid them as a Viper or a Scorpion, or Basilisk, least they strike thee not only by their touch, but likewise by their sight and discourse. What is meant by avoiding? With such as these, no not to eat. What is, Do thou

' thou avoid? *If there come any unto you, and bring*
 ' *not this Doctrine, [2 John 10.]* What Doctrine
 ' but the Catholic, Universal, continuing and
 ' maining one and the same successively thro' every
 ' Age, and to all Eternity? What then? Receive
 ' him not into your House, neither bid him God-
 ' speed: For he that biddeth him God-speed,
 ' partaker of his evil Deeds, *ver. 11.* What is pro-
 ' phane? Which have nothing of *Sacredness* or Re-
 ' gion in them, altogether foreign, and unknown
 ' to the Church, which is the Temple of God.
 ' Words, that is, Novelties of Doctrines, Things
 ' and Opinions which are contrary to Antiquity
 ' Which if they be entertain'd, it's necessary, that
 ' the Faith of the blessed Fathers must wholly,
 ' in a great measure be violated
 ' corrupted. *Vinc. Lirinensis.*

Commonit. cap.
xxxiii.

Again, the same Catholic, Orthodox
 and venerable Writer, lays down the
 for a Characteristic and discriminating Property of He-
 ticks and Schismatics to delight in, and to set up
 Novelties. ' Avoid (saith the Apostle) Novelties
 ' of Words and Phrases, to entertain or follow
 ' which was ever the Practice of Hereticks, but
 ' ver of Catholics. And in good truth, what
 ' ver Heresie but sprung up under some certain Name
 ' Place or Time. Whoever set up Heresies, but who
 ' first departed from the Consent of Universality
 ' Antiquity? And so he proceeds to enumerate
 great many of the most notorious Heresiarchs.
 — By all which (saith he) it's clearly mani-
 ' ed to all, that it's the Property and Custom of
 ' Heresies, to delight in Novelties, to nauseate An-
 ' quity, and by Oppositions of Science falsely
 ' call'd, to make Shipwrack of the Faith. On
 ' other hand, it's the Property of the Catholics, to
 ' the Deposita, to hold fast to the Doctrines of the
 ' theirs, and to condemn prophane Novelties; And as
 ' Apo

Apostle hath said again and again, If any one
 teach unto you any other Gospel than that ye
 received, let him be accursed, *Gal. 1. 8.* Now
 what is given here in charge to *Timothy*, in reference
 to the Sacred Depositum, *1 Tim. 6. 20.* Of keeping
 Faith inviolable, uncorrupt, untainted; by the Holy
 Apostle, is meant also of, and given in charge unto
 the Pastors of the Church throughout all the A-
 ges of it; And the things (saith he) that thou hast
 received of me among, or before, many Witnesses, the same
 commit thou to [other] faithful Men [*2 Tim. 2. 2.*]
 so shall be able to teach others also; that is, the Form
 and Words [*2 Tim. 1. 13.*] That good Thing which
 was committed to thee, ver. 13. Wholesome words,
 words of the Lord Jesus Christ. The Doctrine which
 according to Godliness, *1 Tim. 6. 3.* call'd, the Com-
 mandment, ver. 14. Sound Doctrine, *1 Tim. 1. 10.*
1 Tim. 4. 3. The Truth, ver. 4. Mystery of Godliness,
1 Tim. 3. 16. Mystery of Faith, *1 Tim. 3. 9.* This
 charge is repeated sundry times in both these
 Epistles, *1 Tim. 4. 13. 1 Tim. 6. 14. 2 Tim. 3. 14.*
1 Tim. 1. 3. --- Charge some that they teach no other
 doctrine (than what they received from us,) or any
 other contrary to, or upon different Principles
 than my Doctrine.] *Oxf. Annot. in loc & Annot. in*
cap. 1. v. 8. 1 Tim. 1. 3. That the Truth, the
 Gospel, the Gospel may be continued in an uninter-
 rupted Succession of such Pastors, Ministers to the
 worlds end, against all prophane Innovations, and di-
 versity of Opinion, however boasted of, as Know-
 ledge, Science, &c. See the *Oxf. Annot. on 2 Tim.*
1. 1 Tim. 1. 14.
 To this purpose, and for this end, the Pastors of
 the Church are call'd Stewards of the Mysteries of
 God [Dispensers] such as are especially entrusted,
 commissioned and authorized so to do, from whose
 hands the People are to require the Communication
 of this Sacred Knowledge, and by whom they are
 to

to be built up in the Holy Faith of Christ Jesus, being an *Order of Men*, peculiarly set apart to this *work*, to feed them with this *living Bread*, and *Heavenly Manna*, the Holy Word of God. Hence the Apostle exhorts *Timothy*, and in him all the *Pastors* of the Church, to give *Attendance* to *Reading*, to *Exhortation*, to *Doctrine*, and to take heed to his *Doctrine* i. e. to *Preach sound Doctrine*, and the Truth on *unmixt, sincere, uncorrupt, unrebukeable*, as it is in *Christ Jesus*, as it came and was received from him, and those to whom it was revealed by the Spirit. *1 Tim. 4. 13, 14, 15, 16. To fight the good fight of Faith; 1 Tim. 6. 12.* That is, to contend earnestly for the Truth, and to maintain it against all *Gossayers* and *Opposers* that resist the Truth, and adulterate it, To keep this Commandment unrebukeable until the appearing of our Lord Jesus Christ, ver. 14. To do the work of an *Evangelist* or *Preacher*, or *Promulger* of the Truth, or *Doctrines* of the Gospel that he had learned from the Apostle, *2 Tim. 4. 5. comp. 1 Tim. 4. 2 Tim. 1. 13. 3. 14.*

From what hath been said then it appears by direct Consequence, that as the *Mysteries* of Christianity, the *Form* of sound words, were committed to the care and keeping of the *Pastors* of the one Church, that there's no ordinary way of receiving, or attaining these Truths out of the one Church, because there are no *Pastors*, no *Stewards*, no *Teachers*, no *Evangelists* but in this one Church, therefore whoever would come to the knowledge of the Truth, and seek after the Truth, must seek it in, and from the one Church from that particular Order of Men whose Business and Employment, or *Function* it is to intrust Mankind with the *Mysteries* of the Gospel, and to apply them to themselves diligently, and to give attendance to *Reading* to *Doctrine*, *1 Tim. 4. 13. To the Study of, and Exhortation on the Holy Scriptures*, in order to expound them unto others.

and to convince us of what great Authority their Expositions of the Holy Scriptures, and preference to any of private Interpretation, especially as to that is of Common or Universal Concern, and of general Obligation to all Christians, either in reference to Faith, the Unity and Essence of the One Church, Sacraments and Morals, or Practicals of Christianity, think it not improper to transcribe here two or three eminent Passages out of some venerable and ancient Ecclesiastical Writers, for the farther Explication and Confirmation of what I have been treating of.

And least any one should rashly, and inconsiderately (saith *Vincentius Lirinensis*) presume to slight and contemn the Venerable and Catholick Consent of the Blessed Fathers [the Pastors of the One Church] the Apostle tells us in the 1 Cor. 12. 28. *And in the Church of God hath set some; First, Apostles [of which himself was one] Secondly, Prophets [such as Agabus, of whom we read in the Acts;] Thirdly, Teachers, or Doctors, ver. 8. Rom. 12. 7. 1 Cor. 13. 2. Ephes. 4. 11. 1 Cor. 14. 1. 2 Cor. 11. 6. 8. 7. 1 Cor. 1. 5. 1 Cor. 8. 1. 12. 15. 1 Tim. 4. 13. Oxf. Annot. in v. 8. 12.)* 'whom we call now Preachers, or Expositors of the Holy Scriptures, whom the same Apostle calls sometimes Prophets, because by them the Mysteries of the Prophets were open'd, or explain'd unto the People. Whoever then shall despise any of these in a Divine manner set and constituted in the Church of God, being of one and the same mind as to the sense and meaning, as to the Catholick Doctrine, he despiseth not Man, but God, from whose Orthodox, Unity, Consent and Agreement, least any one should differ, the Apostle most earnestly intreateth, saying, *Now I beseech you Brethren, by the Name of our Lord Jesus Christ,*

‘ Christ, that ye all speak the same thing, and that
 ‘ be no Divisions among you, but that ye be perfe
 ‘ joined together in the same Mind, and in the
 ‘ Judgment. But if any Man should dissent fr
 ‘ their Communion or Unity of Judgment, let
 ‘ hear that of the same Apostle, God [the Donor
 ‘ such Gifts] is not the Author of [Dissention and]

Oxf. Par.
 in loc.

fusion, but of Peace, as [we see such thi
 were orderly done] in all [oth
 Churches of the Saints ; (1 Cor. 14.
 that is, of the ‘ Catholick or Ortho
 ‘ which are therefore call’d Saints or Holy, beca
 ‘ they persist in the Communion of Faith, (or
 Commonly or Universally receiv’d Faith.) ‘
 ‘ least any private Person overlooking [and arro
 ‘ ly disdaining] all others should set up himsel
 ‘ give out that he alone ought to be heard, and
 ‘ lieved ; A little after he addeth [and in th
 things, I your Apostle require your Obedience
 Conformity to other Churches] What ? came
 Word of God [or the Gospel, first] out from yo
 Or came it only unto you ? [that you should
 tice in such things contrary to the Directions
 me your Apostle, or the Example of ancie
 Churches in Christ.] 1 Cor. 36. Paraph. Ox.
 to prevent this being slightly or scornfully
 ceived, he adds, ver. 37. If any Man [amongst
 pretend, or] think himself to be a Prophet, or
 tual [or gifted] that is a Teacher, a Profess
 ‘ ipiritual things, let him by all means be a Lo
 ‘ and Admirer, and studious of Equality and U
 ‘ ty [or Unanimity] not preferring his own pri
 ‘ Judgments and Opinions before others, nor
 ‘ ding from the stated and agreed Sense of all.
 ‘ if any Man will be ignorant of the Comm
 ‘ ments of the Lord [from Divine Inspiration, ver
 ‘ Paraph. Ox.] That is, either will not be info
 ‘ of what he knows not, or despiseth when kno

let him be ignorant [at his own peril, since he is sufficiently inform'd, *ver. 30. Paraph. Oxf.*] That he shall be accounted unworthy to be respected by God [or own'd by him] amongst those, who are united in Faith, and equal in Humility, than which Evil nothing can be even imagin'd more severe and sharp. *Vincentius Lirinensis Comment. Cap. 40.*

From this, and the foregoing Passages of this ancient Writer, we may observe, as there is but one Truth, because but one Rule of Faith, so one Sense and Meaning but one, and that declared best and most safely, by the Unanimous Consent of those whom Christ hath constituted to be our spiritual Guides, Teachers and Expositors, the Pastors, the Ministers of the Church Catholick, their Catholick Interpretations, Expositors, Commentaries the certainest Means we have left us, to come to the true Knowledge, right Understanding and Meaning of Christian Doctrine and Practice, because the Divine Oracles were delivered into their Hands, committed to their Charge and keeping from the beginning of Christianity, and are to be continued so throughout all Ages to the End of the World, for the Edification of the Church; and that that Sense or Interpretation of the Holy Scriptures, whose Doctrines have the greatest Claim to Truth, and have the concurrent Testimony of the Pastors of the Church in the remotest and purest Ages of Christianity; That Truth is ancients and oldest before Novelty, true Doctrine before heresie; That that which was first delivered by Christ or his Apostles, or their immediate Successors, is the best Plea and Prescription for Truth, and that as Error and Falshood, that was trumphet afterwards, or in latter Ages [or at least

*Tertull. de
Presc. cap.
xxix.*

Id. ca. xxxi.

for the Delivery of Truth.] So then if we search after Truth, we must search for it where it may be found, where it is deposited,
vix.

viz. from the lawful genuine Trustees, and Stewards the Pastors of the one Church to whom Christ hath committed it. Christ is but one, the Way but one, the Truth or Faith but one, the Priesthood but one, and all these Ones to be found only in the one Body, the one Church of Christ: 'The * Doctrine, the Institution

* Sed in primis hoc propono, unum utiq; & certum aliquid institutum esse à Christo, quod credere omni modo debeant Nationes, & idcirco querere, ut possint cum invenerint credere, &c. Tertull. de Presc. cap. ix.

'tion of Christ but one, always the same, invariable; which all Nations are oblig'd to believe, and embrace, and to hold fast if they would be saved, and therefore to seek after it, and when they have found it, to believe it, to keep it inviolable, and then never to seek any farther, &c. The reason, saith he again, of this Saying [our Saviours, Seek and ye shall find] consists in these three Articles, in the Thing, the Time, and the Manner. In the Thing, what we are to seek. The Time when, the Manner how. Therefore we must enquire and seek after what Christ hath instituted, so long as we do not find it, and so long till we find it. But thou hast found it, when thou hast believed, for thou hadst not believed if thou hadst not found it; for as thou hadst not believed if thou hadst not found, so thou hadst not sought it, but in order to find it. To this end thou seekest, that thou mightest find, and for this end thou shalt find that thou mayst believe. Thou hast fix'd and defin'd the whole Time of seeking and finding, by believing.——This is the Net cast ultra that he hath determin'd and bounded the Net with, that would have thee believe nothing beside what he hath enjoined and instituted, and therefore not to seek any longer. But, if because there are so many other things instituted by others, therefore we must seek so long as we may find

must be always seeking, and never believe at
Where will there be an end of seeking, a
up to our believing, and a Discharge from find-
g? With *Marcion*? But *Valentinus* cries out, and
ges, Seek, and you shall find; with *Valentinus*?
t. *Appelles*, and *Hebion*, and *Simeon*, and all the
t. [of the *Hereticks* and *False-teachers*] teize me
th the same Note, to draw me over to their
erty: Therefore I'll be of none of these Sects,
ce I am attack'd on every side, with a *seek and*
shall find [and never the nearer, and still to
ek.] And thus they would have me be of no
erty, as if it were impossible ever to understand
at which Christ hath instituted, which neverthe-
it must be sought, and must be believed. *Tertull.*
Presc. cap. x.

Again, no one *seeks*, but he who had not, or
th lost. The Woman that lost the piece of Sil-
r, sought it diligently; but when she had found
she left seeking, *Luke 15*. The Man that had
Bread, therefore knock'd up his Neighbour;
after he arose and gave him the Loaves, he
ased knocking, *Luke 11*. The Widow that im-
rtun'd the Austere Judge, after he had aveng'd
r of her Adversary, left off being any farther
oublesome unto him, *Luke 18*. So that here's
end of seeking and knocking, and asking;
every one that asketh receiveth, and he that seeketh
eth, and to him that knocketh it shall be opened,
ke 11. v. 10. Let him observe and consider
ell who always seeks, because he doth not find:
Ne seeks there where it cannot be found. Let
m consider, who's always knocking, because
not opened unto him: He knocks there where
body is. Let him take notice, who's always
ing, because he's never heard; for he asks of
m who doth not hear. *Tertull. de Presc. adv.*
Presc. cap. xi.

‘ Altho’

' Altho' hitherto we must seek, and always,
 ' where must we seek? among Hereticks, where
 ' things are strange and contrary to our Truth
 ' To whom we are forbidden to go, [2 John
 ' 11.] What Servant hopes to find Food from
 ' Stranger, or at least from an Enemy of his Master
 ' What Soldier takes a Donative, or Pay from
 ' those who are not Confederates, much less from
 ' Kings that are Enemies, unless he turns Renegade
 ' do or Deserter, or Rebel to his Master? The
 ' Woman look'd for her lost piece of Silver within
 ' her House. The Man that wanted Bread, knock'd
 ' at the Door of his Neighbour. And the Widow
 ' tho' she was importunate and troublesom to the
 ' severe Judge, yet he was not an Enemy. No
 ' one can be edify'd or instructed from whence
 ' must expect Destruction; nor be illuminated
 ' that [or him] which involves him in [greater]
 ' Darkness and Obscurity. *Tertull. de Presc.* c.
 ' xii.

' Therefore, saith the same Writer, we put
 ' this Exception against Hereticks [and Innovators]
 ' and lay down this as a certain Rule, *Testis*
 ' *zelus* to distinguish and discriminate Doctrines by
 ' It Jesus Christ sent his Apostles to teach, that
 ' other Teachers are to be received than those
 ' whom he hath appointed [or sent] None other
 ' knows the Father but the Son, and those to whom
 ' hath revealed him? neither doth it appear that the
 ' Son revealed him to any other than to the Apostles
 ' files, when he sent to preach what he had revealed
 ' unto them. But what they Preach'd, that
 ' what Christ had Revealed unto them (here I
 ' in my Exception) can no otherwise be proved
 ' but by those Churches which the Apostles Built,
 ' preaching unto them, as they say, by word of
 ' Mouth, and afterwards by their Epistles or Writings
 ' tings. If it be so, then it's manifest, that
 ' Doctrines

Doctrine that doth agree with the Faith of those
other and *Original Apostolical Churches*, must be
look'd upon as true [Orthodox and Genuine] as
holding that which the Churches received from
the Apostles, the Apostles from Christ, and Christ
from God: But on the contrary, that all other
Doctrine must be adjudged [and rejected] as a
heresy, which contradicts, or is opposite to the
Truth of the Churches and the Apostles, and
Christ, and of God. *Tertull. d. Preser. adv. Heref.*
xxi.

to this I shall add one *Prescription* more, or *Ex-*
ception that *Tertullian* puts in bar against all the *He-*
reses and *Sectaries* of the World, that ever were,
ever shall be, because they are all as *contrary one*
to other, as they are to the truth itself; because
the *Veritas*, one indivisible, as Error is *multiplex*, ma-
ny, big or pregnant, with many other: And as
the *Hereses* and *Schisms* have their *discriminating Singula-*
rities and Opinions, so all *contrary, opposite to Apostoli-*
cal Doctrine and Truth, and *destructive of Christian*
and all this an infallible and sad Consequence
flowing out of the One Church, the Pillar and the
Foundation [or Stay] of Truth; *Oxf. Annot.* 'What
can they do, what will they stop at after their
blasphemy? But tho' they forge [and coyn] new
Doctrines, &c. they shall get nothing by it, for
their Doctrine itself compar'd and set in view
with that of the Apostles, by its diversity and
contrariety shall pass Sentence, that it's none of
the Apostles nor Apostolical Successors, because
the Apostles taught not [preach'd no different
Doctrines amongst themselves, so the *Apostolici*]
the immediate Successors of the Apostles, did
not give out contrary Doctrines to what the Apo-
stles preach'd, except those who separated from
the Apostles, and so preach'd otherwise. *Tertull.*
Script. c. xxxii.

G

Having

Having, I hope, sufficiently *evinced* by the preceding Paragraph, that the *Apostles* and their *Successors* were the *Trustees* of the Oracle of God, the *Holy Scriptures*, the *Truth*, the *Faith*, by which every sincere Believer expects and hopes to be saved, that it is their Office to *preach* the Gospel, as *bestowed* by Christ, and *Authorized* and *Commissioned* thereunto, and invested with the same *Authority* that Christ himself was, as I shall shew you by a *deduction* from the *Scriptures* themselves; that therefore they *Preach* the Gospel *authoritatively*, and that would be saved, must *hear* them *reverently* and *obedientially*, as *preaching* to them in *Christ's* stead, and it will and must follow, that no other but *Commissioned* as they were, none but lawful Pastors, the *Lineal Successors*, deriving their *Orders* or *Commission* by an *uninterrupted Succession* from the *Apostles*, so from *Christ* the *Head* of the *One Church*, can challenge this *Audience*, this *Submission* and *Obedience*, to *preach authoritatively*, so as to lay an *Obligation* on *Mankind*, to receive them and hear them; they must *produce* these their *Authentic Credentials*, before they can prove themselves *Pastors* or *Teachers*, before the *Faithful* can be obliged to receive them or reverence them as the *Ambassadors* of *Christ*.

The *Deduction* I promis'd, is this; *St. Paul* expressly testifies, that *no Man* taketh this *Honour* of *Priesthood* unto himself, but he that is called of *God*, as was *Aaron*, (1.) Then as to *Christ* himself, he adds, that *Christ* glorified not himself to be made an *High Priest*, but he [*i. e.* *God*] that said unto him, thou art my Son, this day have I begotten thee; as he saith in another place, thou art a *Priest* for ever, after the *Order* of *Melchisedec*, *Heb. v. 4, 5, 6.* And this is my beloved Son in whom I am well pleased, hear ye him, *Matt. 17. 5.* Moreover *Christ* declareth more than once, that he did not come of himself, but that he was sent of him that is *True*, that is *God*, *Joh. 1.*

8. 42. And then as to his Doctrine, he says, I do
 thing of my self, but as my Father hath taught me,
 I do these things, Joh. 8. 28. Again, as the Father
 hath given me Commandments, even so I do, Joh. 12. 31.
 All the Words that I speak unto you, I speak not of
 my self, but the Father that dwelleth in me, he
 doeth the Works, Joh. 14. 10.
 Secondly, As to the Apostles and their Successors,
 Power (saith our Blessed Lord) is given unto me in
 Heaven and in Earth, go ye therefore and teach all Na-
 tions, baptizing them in the Name of the Father,
 of the Son, and of the Holy Ghost; teaching them to
 observe all things whatsoever I have commanded you,
 and I am with you [and your Successors] to the end
 of the World, Matt. 28. 18, 19, 20. As thou hast sent
 me into the World, even so have I also sent them into the
 World, Joh. 17. Then said Jesus to them again, Peace
 be unto you, as my Father hath sent me, even so send I
 you, Joh. 20. 21. Neither pray I for these alone, but for
 all them which shall believe on me thro' their Word, Joh.
 17. 20. Ye have not chosen me, but I have chosen you,
 and ordained you [constituted you to be my Pastors, Mi-
 nisters, Representatives, Substitutes, Ambassadors, to
 bear my Name, and in my stead] that you should go
 forth as I am sent by me] and bring forth Fruit [convert the
 Heathen by preaching, promulgating, publishing the glad
 tidings of the Gospel, reconciling—] Joh. 15. 16. He
 that beareth you [that preach in my Name, and by
 my Authority] beareth me, and he that despiseth
 me, despiseth me, and he that despiseth me, despiseth him
 that sent me, [even despiseth God himself who Au-
 thorized me, and invested me with Power from a-
 bove for this great Work,] Luk. 10. 16. Nay, our
 Lord declares it with an Oath; by this
 he is demonstrating the Grandeur of the Apostles
 Ministry, and that of their Successors in the exercise of
 Ministerial Function, particularly as to the Act
 of Teaching, and the indispensableness of the Obliga-
 tion

tion to *hear* them, and receive their Message, aggravating the Heinousness of the Guilt of those who reject them, and consequently Punishment; *Verily, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.* John 13. 20. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of Ministry, for the edifying of the Body of Christ, Eph. 4. 11. 12. &c. That we henceforth be no more Children tossed to and fro, and carried about with every Wind of Doctrine [every new fangled Opinion] by the craft of Men, [such slight as is used by Gamesters, to cheat over-reach others] of Men, and cunning craftiness whereby they lie in wait [as Thieves are wont by the High-way, watching their Opportunity] to deceive [to trapan and seize the Unstable and Unwise] (The Mischief that these can do, are prevented by the Gifts mention'd ver. 11.) ver. 14. See the Parr. and Annot. on the Place: See also 1 Cor. 14. 28. where the Apostle repeats the same Order establish'd by Christ in the Church, and to obviate Invasions and Usurpations of False-teachers, and Wolves in Sheeps-cloathing: He adds in the next verse, *Are all Apostles? Are all Prophets, are all Teachers?* Is every one a Preacher, or Minister of the Gospel? Is every one sent by Christ, and deputed by him to this Office and High Function? Is every Holderforth or Balderdash, or Inventor of new unheard of monstrous Opinions and Doctrines, to be entertain'd, and heard, and obeyed forthwith without any more to do, as an Apostle, an Oracle, and sent by Christ, and deputed by him to this Office, One sent by himself, coming of himself, created by himself, ordain'd by himself, call'd by himself, but by the Suggestion and Impulse of the Author of all Disorder, and Confusion, and Mischief, by the Influence of his own Impudence, impell'd thereunto by his own Spiritual Pride, Ambition, Malice, Revenge, &c.

worldly and Carnal Interest, or Necessity, to be ador'd, after, to be the Head of a Party, Faction, and to note some secret ambitious Design against Church State, to make his Fortunes when his Trade or employment fails him, by defrauding some, and ruining others; or whilst he is an Ignoramus or Botcher in his own Calling, to fancy he shall be in this Function, a Workman that needeth not be ashamed, by dividing the Word of Truth? [2 Tim. 2. 15.] Is such our Blessed Saviour pronounceth with an Oath equivalent to an Oath; Verily, verily, I say unto you, he that entreth not by the Door into the Kingdom, but climbeth up some other way [by any of the foregoing Motives] the same is a Thief and a Robber. But he that entreth in by the Door [according to Christ's own Institution, by lawful Ordination descended by Lineal Succession] is the Shepherd of the Sheep, John 10. 1, 2. And no other let their Pretences in Corruptions in the Church, Negligence of Pastors, or most absolute Necessity that can be imagin'd, they can be nothing less than Thieves and Robbers, and none but wicked or ignorant People, can or shall be deluded or circumvented by them: this is a certain Maxim, and comes from the Office of Truth it self, That the True and Genuine Disciples of Christ, the intelligent and sincere Believers, Christians in reality, do not, will not follow them, shall not be deluded by them; they hear the Voice of the True Shepherd, ver. 3. but know not the Voice of Strangers, but as soon as they hear it, they run away from them, perceiving by the Falseness, Novelty, and Contrariety of their Doctrines to those of the True Shepherds, that they are Wolves, Wolves, Robbers, False-prophets, and Seducers, v. 5. Judge now by this short Deduction, of the Sacredness and Inviolableness, as well as absolute Necessity of Gospel-Ministry. 'Tis Christ himself that is the Head, and stands at the Head of this Gospel-Succession

cession of *Ministers* in his Church: The Institution of *Christ's* own proper *Act*; 'Twas he that call'd and chose the *Apostles* to be his *Ministers*; 'twas he that gave them the *Power* and *Faculty* of traducing and propagating this Holy Function in a perpetual Continuation of a *personal Succession*, by a particular Clause that very Commission by which themselves were created *Pastors* of the One Church: 'Twas him that bestow'd upon them and their Successors, the procreative Power, (instead of thy Fathers, thou shalt have Children, whom thou mayst make *Princes* in all Lands, *Psal.* 14. 16.) to the end of the World, without any *Failure* or *Interruption*. To this purpose, the Prophet *Isaias* (that Evangelical Prophet) *My Spirie that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from hence and for ever. Isa. 59. 21. And I have set Watchmen upon thy Walls, O Jerusalem, which shall never be taken, neither in their Peace day nor Night; ye that make mention of the Lord, keep not silence, Isa. 62. None of these lawful Pastors ordain'd by such, who derive their Succession from the Apostles, and so from Christ himself, and sent by them, have Authority to Preach the Gospel. That Preaching is a Pastoral or Ministerial Act, appears from the Apostolical Mission or Commission, Go preach; and from divers Texts lately cited in the Deduction, a Consequent of Mission or being sent, and so limited or confin'd to this Mission; the speaking whereof is the Characteristick of Wolves, Thieves &c. of those who run of their own heads; of whom the Sheep know not, but flee them; against whom the Faithful are so often cautioned by Christ and his Apostles, as hath been shewn already: Moreover an Act of the highest Rebellion against Christ, to take upon them to Preach in his Name, and to administer Sacraments without his Authority, nay, direct*

and expressly against it, and in opposition also to Guilt that terminates not only on themselves, involves all that receives them, and adhere unto as taking parts and siding with Rebels and Usurpers besides the defrauding themselves of the true real Means of Salvation which Christ hath appointed and provided for them. All the Acts performed by such Usurpers being Invalid, and Nullities in their own Nature, as largely proved before.

From this Deduction we may make likewise this Observation, that our Blessed Lord hath connected the Ministers and the Administrators of them so closely, that they cannot be divided or separated (as to the ordinary way of Salvation) from the other, so that the one cannot be (ordinarily) had without the other: Preachers and Preachers, Go teach all Nations, instructing them in the Faith, in the way of Salvation, Discipline them, Baptize them, Admit them, Enter them into the Kingdom of Heaven. To the same purpose the Apostle likewise connects Faith and Hearing, Preaching and Teaching, take the word how you please; Rom. 10. 13, 14, 15. For [so Joel] whosoever shall call upon the Name of the Lord, shall be saved. But how then shall they call upon him, in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent? From which words it is obvious and plain, that the Mission of Preachers is as necessary to lawful Preaching, as Faith is to call upon God for rightfully, or as Hearing is to the attaining of Salvation, or lastly, as Preaching is to effect Hearing in us; the Apostle hath not less divinely than elegantly included them in the same Series and Contexture of Discourse. But Faith is altogether necessary, in order to call upon or invoke God, as is self-evident: In the same manner, Hearing in order to get Faith, for Faith cometh by Hearing, as the Apostle saith, ver. 17.

and then *Preaching* is no less necessary to *Hearing*, because *Hearing*, as the same Apostle saith, cometh by the *Word* of God, in the same Verse; and *Ministry* as necessary to the preaching of *this Word*, as was observ'd by a *Learn'd Man*.

Again, from the foregoing *Deduction* we may infer this Conclusion; If the Son of God himself *Jesus Christ*, came not to *Preach*, but as he was sent, nor *Taught* any thing but what he had *learn'd* and *heard* from the *Father*, nor *acted* any thing but what he had a *Command* for; and, which is farther observable, in a *junction* of time, wherein *Reformation* if ever, was highly necessary, who, I pray, is (unless inspir'd and immediately instigated thereby by the Spirit of *Antichrist*) that without being *ordained* or *commissioned* in a regular way, shall dare to set up a *New Priesthood*, and consequently *New Ordinances* under the colour of *Reformation*, of *purging* *Corruptions*, *supplying* *Deficiencies*, and *enjoying* *new Ordinances*? &c. Is not this *taking* upon them more than even *Christ* himself did, who neither assumed *such an Authority*, nor preached any thing, but what he *heard* and *received* from the *Father*? If this be not *Antichristian*, then nothing is or can be so: 'tis absolutely incumbent upon all those who separate from any part of the *One Church* (which must be suppos'd to have a *true* and *lawful Ministry*, or else cannot be a *Church*) or undertake to *reform* *Altho* in it, &c. to prove themselves *lawfully* and *rightly sent*, and *commissioned* for that *Work*, or they must be accounted *Schismatics*, the *Authors* of *Confusion*, *Innovators* and *Impostors*: Here's no more to be said in the matter, because once allow that private Persons by their own *Instinct* and *Impulse*, a *Power* to *erect Churches*, *set up Altar* against *Altar*, to *Congregate Members*, *Administer Sacraments*, *Preach* up new *Doctrines*, *Expound* and *Gloss* upon the *Scriptures* at their pleasure, 'twill follow, that every one that pleases

the same, (and if this be Gospel-Liberty, and the right of every Man, who can hinder them?) and in farewel to the *Peace and Order, and Unity* of the Church, *Unity of the Faith, Ordinances, Ministry, and Christianity* it self. For it's impossible there ever could be wanting *Pretences and Colours* for *Reformation, Separation, Dicisions, Discords*, and the like, so long as there are Men of corrupt Minds and Principles in the World, and such as will follow them, as this Nation sufficiently experimented from 1641, to the Year 1660. And as we have now since this Generation, for the space of 18 or 19 years, and were not for the Over-ruling and Merciful Providence of God, that restrains the *Violence and wicked Designs* of unreasonable Men, 'tis more than probable that the very Name of *Christianity* had been near Extinction long us e'er now.

But now to return to you of the Anabaptistical Perswasion, to whom in particular I address this course, If Christ be the *Fountain and Root* of all spiritual Authority, from whence do our *Seſtaries* and you, my Friends, derive yours? If you would make it appear that you derive it from Him, you must derive it from him *mediately, or immediately*, or you are *Antichrists*, as may be proved from your *Confessions* in your Writings. *Mediately*, I am afraid you cannot; shew how your *first Authors* derived theirs, who were their *Ordainers*, and so conveyed the Power of *Ordination* unto them, to be transferred unto others. For instance sake, prove your *able Succession* for these last Three Hundred Years, if you can; we will be contented for the present with a Period, and will not drive you farther, nor leave you to traduce your Mission or Succession from beyond the Seas; or if you please, you may if you will; nay, take your Liberty to go as high as you please, and to do your utmost, but no *Chasms, Breaches, or Interruptions*, will or ought to be allow'd you,

as

as prove a plain, a total Intercision: For if so, 'tis plain Case that the Church may fail in general which is contrary even to Christian Faith, and Christ's absolute Promises. Heaven and Earth may sooner pass away than the least tittle of his Promise; we may soon suppose that Christ shall cease to be Christ, suppose the Failure of his Church: If that can be, then the Gates of Hell are of greater Force and Prevalence than Heaven, than Christ himself. Nay, should the Church Universal be destitute of its Pastors for one Hour, it would be a Breach of Promise, and a Reflection upon the Veracity of Christ its Head, which can never be imagin'd by any true and sincere Christian, and cannot be even suppos'd, or mis'd in the least but by such as are worse than even Pagans, nay, if possible, than Devils, it being a very Heighth and Quintessence of Blasphemy, and a reverse of all our Christian Hope, and so undermining Salvation it self. To suppose This is to overturn our Christian Faith, and even to banish the very Notion of God, the Mysteries of the Incarnation, Redemption, and Heaven and Future Happiness, out of the Minds of Men, and to transform them into meer downright Atheists, and so take our Leave of Religion. Shew me but when the Church of Christ was ever destitute of lawful Pastors, and I'll readily then acknowledge you to be the One Church, and even what you please besides, or that Christianity it self is the most monstrous Cheat and Imposture that ever was contriv'd or forg'd by the Wit of Man. If then withal I must tell you, if you can't produce me the Instance demanded, you must confess, or at least all discerning and impartial Men besides, that you are the most impudent Hypocrites that ever liv'd in the World, Blasphemers, Antichrists, and noxious to all God's Judgments threatned, and unto such.

see now into what *desperate Dilemmas* you betray
 yourselves, by setting up at this time of day, after a
 solution of so many Ages, after a *Chasm* or *Interval* of
 many *Hundreds* of Years, from the *Apostles Times*,
 your first starting up into the *World* (but here I ar-
 gue from that *time*, let it commence when it will,
 whence you have continued your *Succession*, such
 is, to this very day, and no other *Time* or *Times*,
 I look upon them as nothing material in the least
 effect for the true, genuine, only (*exclusive of others*
present being) *Successors* of the *Apostles* and *Ministers*
Christ, implying hereby, that all that preceded
 for a *Thousand Years*, and much more, were no
 other than *Pagans* or *Turks*, out of the *Gospel-Cove-*
nant and *Promises*, and *Privileges*, bore no *Relation* un-
 to or had any *Interest* in *Christ's Sacrifice*, *Satisfact-*
ion, *Propitiation*, *Redemption*, *Merits* and *Intercession*,
 consequently *Damn'd*: That there was no
 Church, no *Communion* of *Saints*, no *Members* of *Christ*,
 during all this space, consequently no *Head* of the
 Church, (where there's no *Body*, there can be no
 Head) no *Mediator*, [*Ephes. 4. 4, 5.*] no *Intercessor*,
 no *Means* of *Salvation*, no *Grace*, no *Faith*, no *Hope*,
 no *God*, no *Holy Spirit*, no *Heaven*, no *Hell*. All
 this must follow, and so the *Gospel* a meer piece
 of *Forgery* and *Imposture*, and your selves a parcel of
Knights and *Cheats*, all your *Godliness* nothing but
Policy, *Policy* and *Trick*, to *shame* and *guggle* and be-
 come a parcel of *credulous*, *stupid* and *unthinking Sots*,
 who drive on your particular *Designs*, and *Projecti-*
ons and *Interests* to gain and enclose the *World*, and
 turn its present *Advantages* into your own *Hands*.
 These Consequents, I must tell you again, follow
 naturally and close from your *Practices* (the best *Inter-*
pretations of your *secret Principles*, whatever you
 show to the *World* as a *Cloke* or *Mask* to cover you
 from the *Discovery* of others, for *Mens Principles*
 are best known by their *Fruits*) that you can never
 discharge

discharge yourselves or get rid of them, unless
 can (in consequence of your being the *True Church*
 the *Saints*, and so the *only Possessors of Grace*)
 that *stale Principle* of your *Progenitors*, that *Domineer*
 or *Right* to this *World's Goods* is founded in *Grace*
 and that in Consequence of That, you have a *Right*
quocunque modo, its no matter how, or by what *Means*
 to recover the *Possession* again: For, by the way
 this is one of your main *Arcana Imperii*, the *Secret*
Secrets, as 'tis too sadly known by manifest and ma
 fold Experiences; and for the Recovery of your
 pretended *Antient Rights*, no *Measures*, no *Methods*
per fas aut nefas, are stuck at by you, and all other
Sectaries leaven'd with your Principles: You have
 an antient Right, this Right you may prosecute by
 any probable Means, probable as to the Success, *Falsely*
Perjury, *Murder*, *Sacrilege*, *Rebellion*, &c. You have
 the *Saints*, all others *Reprobates*, *Cast-aways*, *Firebrands*
of Hell, *Antichrists*, *Brats of the great Whore of Babylon*,
Idolaters, *Apostates*, *Enemies to God and Church*,
Usurpers of the Rights of the Saints, to Out them, and
 to destroy them, the indispensable Duty of all that
 have the Means and Opportunity, no matter how
 and so all the Villany in the World sanctify'd, law
 ful, pious, meerly by being put in practice by
Saints.

To come a little closer to the Point in hand than
 as I said, you must prove your *Mission*, your *Ministry*
 if you would be accounted to have any, either *Medi*
diately or *Immediately*. If *Mediately*, prove I say
 again, your *Succession*. Produce your *Ordainers*
 transmitted this *Succession* down unto you. Do you
 selves so much Right as to give us their Names,
 we may know *who* they were; *when* and *where* they
 first of all *Constituted* any of your foregoing *Ministers*
 or *Pastors*, in this Island: Let us know *where*
 they *Derived* their *Missions*, and *Power* to impose
 for the *Making* of *Ministers*; or whether they

Self-created, taking their *Origin* from *Themselves*.
 will not *positively* condemn you; perhaps you have
 more to say for your selves than I, or many more
 knowing, are aware of. The Inferences I have
 made run upon *Supposition*, that you cannot *prove* or
 make good your *Mission*; and possibly you keep ma-
 ny things to your selves upon *Reserve*, till you are
 oblig'd to give 'em vent by being *press'd hard* to it.
 What I have to say at present is only this, That by
 what I can learn from the very *little* and *late* Conver-
 sion with a *very few* of your Writings, I am per-
 suaded no *Argument* of 'em can bear water, or stand
 the *Test*; therefore I trust, without any *Breach* of
Fidelity, I may venture to say, You can never get o-
 ver the Consequences you are so liable and expos'd
 to. But to do you all the Justice I can, and to
 give you *fair play*, I shall now address my self to ex-
 amine a little those *Arguments* you insist upon, to
 support and *vindicate* your *present Ministry* by.

In the first place then, I find in your *Confession* of
 Faith, Printed in the Year 1699, Chap. 26 of the
 Church, §. 9. you tell us, That "The WAY AP-
 POINTED by CHRIST for the Calling of any
 person, Fitted and Gifted by the Holy Spirit unto
 the Office of *Bishop* or *Elder* in a Church, is,
 That he be chosen thereunto by the common
 Suffrage of the Church it self; and quote *Act*. 14.
 and refer us to the *Original* for the Proof of this
 : In short, by the *Election* of the *Membership* of
 the *Particular Church*. This you say is the Way ap-
 pointed by Christ.

In Answer, should this appear not to be the Way
 appointed by Christ, pray tell me, What sort of Sin
 are you *guilty* of then? In the *first Place*, Where
 has Christ deliver'd any such Way as this in all the
 New Testament? There's not one Syllable or Tit-
 le of it in all the *Gospels*, or any thing that looks
 like it in the least imaginable Degree, neither Pre-
 cept

cept, nor Example. He chose the Apostles himself he constituted the Seventy. Here's no mention of the People, in reference to the Matter in Hand ; and if we cannot find it in the Acts or Epistles, then this Platform is cashier'd at once ; then it will prove to be a mere humane Invention and Figment at the best, an *Ignis fatuus*, a *New Light* ; that is, a mere Innovation and Error, and Blasphemy into the bargain ; because, contrary to all Sense as well as Scripture, father'd upon our blessed Saviour, and phanely call'd His Appointment. And since there are but three Texts urg'd to build this Phantasm upon, shall in short examine them, and begin first with that Text refer'd to in the Margin, Acts 14. 23. and consult the Original as directed : *χειροτονήσαντες δὲ αὐτοὺς ἐκκλησίαις καὶ ἐκκληνοῖς. &c.* And when they had ordain'd them Elders in every City, &c. which, according to your Sense, ought to be render'd thus, And when they (that is, the People) had chosen them, to themselves, Elders by common Suffrage in every City, and had prayed with Fasting, they commended them to the Lord on whom they had believed.

In answer to the Inference you draw from the Text for the Peoples Right in Election of Elders, shall observe,

1st, That here is no express mention in the Text or Context, of the People or Church Members in the least, as to this Affair : Here's no Direction given to them to look out any Fit or Gifted Persons for the Ministry, or to choose, &c. nor any Act mention'd in all this Passage, but of Paul and Barnabas confirming the Souls of the Disciples, exhorting them, &c. v. 21. and of Paul and Barnabas Ordaining them Elders, nothing of the Peoples Electing to themselves Elders.

2^{dly}, Granting *χειροτονήσαντες* to refer to the People, then there will follow some strange Absurdities which

ch will destroy the Sense and Coherence of the
 le Passage, which evidently, from v. 21 to the
 of the Chapter, is spoken of Paul and Barnabas;
 when THEY had preach'd the Gospel, &c. ver. 21.
 T return'd, &c. ver. 22. and when THEY had or-
 d, &c. THEY commended them to the Lord, ver. 23:
 after THEY had pass'd, ver. 24. and when THEY
 preach'd, &c. THEY went down, &c. ver. 25. and
 e sail'd to Antioch, from whence they had been recom-
 led to the Grace of God for the Work which THEY
 led, ver. 26. and when THEY were come, &c. THEY
 rs'd, &c. ver. 27. and there THEY abode, &c. All
 e THEYS are spoken of Paul and Barnabas, and
 then not of the People. Then,

lly, It will follow, That Paul and Barnabas Or-
 d these Elders, these Pastors to preside over them,
 is the Disciples or New Converts, to minister to
 in spiritual Things; so that the Word *παιδομαρτυρίας*
 is appropriated to, or predicated of Paul and
 abas, exclusive of the People or Church-Mem-
 being interest'd in either their Election or Ordina-
 tion, or in the least concurring in this Act for any
 g that appears from this Text, or any other in
 Chapter.

ably, *παιδομαρτυρίας* therefore in this Place, if it be
 red by giving Votes or Suffrages, must signifie on-
 these two, Paul and Barnabas, going to Vote for
 rs, which is very absurd, there being no man-
 of Grounds for any such trifling Notion, and
 efore in Propriety it ought not to be constructed
 but only their Appointing Elders or Pastors over
 Converts hereby, by Ordination or Imposition of
 ds, and is equivalent with *καθίστα*, Tit. 1. 5. For
 cause left I thee in Crete, that thou shouldst set in order
 things that are wanting, *καταρτισ*, and ordain El-
 in every City) which is us'd for a compleat Con-
 tion of Office, as Acts 7. 10.—And he made him
 at is, Joseph) Governour, *πολίτην*, over Egypt, and
 all

all his House ; So Luke 12. 42. *And the Lord saith Who is that faithful Servant, and whom his Lord shall make Ruler, ἐν καίριστον ἐν τῇ διακονίᾳ αὐτοῦ, over his Household ?*

Or 5thly, If you will contend for this Sense of the word *ἐκλογίζεσθαι*, to signifie to *Elect*, by giving *Suffrages*, you ought to make it appear that this is the constant Sense of the *Word*, or produce some parallel Place or Places to enforce this Signification of it *here*, which you, nor the *Independents* have been able to do, that I know of ; tho' we find the *Word* used in some other Text importing the same signification I have urg'd, *viz. Constituting, Ordaining, Appointing*, exclusive of Election by Votes, *Intending* or *Stretching* out of the Hands, as in Acts 13. 41. *Not to all the People, but chosen before of God* *προκατελογισμένοι* or preordain'd ; I hope you will not say by *Votes* and *Suffrages*, and therefore cannot be urg'd as the necessary meaning of the *Word*, since it may imply the *Act* of *Choosing* ; Choice in *one* as well as in a *many*. Besides, the *word* hath been so us'd, even in *Roman* and *Greek* *Authors*, when predicated of *single* Persons ; which I refer you to Dr. *Hammond*, in his *Annotations* on the place.

6thly, Allowing, according to your Sense, that *ἐκλογίζοντες αὐτοὺς προσβύτευσ*, signifies *Elected* the *Elders* by lifting up of Hands, or by common *Suffrage*, in Grammatical Construction, as I said, must be meant of the Apostles Election, by lifting up of, or stretching out their Hands ; and thus the *People* are cashier'd from the Right of Election (which I suppose you, with the *Independents*, maintain the *Essence* of *Vocation*, and likewise *Ordination*) by the *Text* and *Context* so far as can be Logically deduced from them ; and consequently you can never make it appear from the *Text*, that *Christ* ever appointed *this* way for the *Calling* of any *fitted* or *gifted*

unto the Office of Bishop or Elder — by the
Common Suffrage of the Church it self, that is, by *Lay-*
members from this Text, which doubtless, the *Com-*
missioners of your *Confession* chiefly insisted on, and there-
 laid much Stress, referring to no other place of
 scripture but only this single one, which is as far
 from being a *Precedent*, as it is from being a *Precept*,
 hath been shewn; and if you cannot better assert
 your Sense, I see not how you can be excused
 in *wresting* and *pervverting* the *Scriptures*, and ad-
 ding to them at pleasure; and therefore by publish-
 ing your selves to be *False-teachers* of *Novelties*, if
 guilty of *Blasphemy*, in making Christ the *Author*
 of our *Errors*; as well as *Antichrists*, by *thwarting*
 running Counter to his *Institutions*, which you pre-
 tend to be such *literal Sticklers* for, and by doing
 to yourselves what you so impetuously and boldly con-
 demn in others, *αὐτοκατάκριτοι*, are *self-condemn'd* out of
 their own Mouths and Writings, as may be prov'd
 in another place.

As to that Text out of *Acts* 6. 3, 5, 6. from
 whence you infer the Peoples *Right* and *Power* to
 choose *Deacons*, I have these things to reply:
 First, It may most apparently be concluded from
 the context, that the *Reason* why the *Apostles* order'd
 a *Multitude* of the *Disciples* to look out *Seven* fit or
 qualified Persons to be made *Deacons*, principally to
 stand upon the *daily Ministration* or *Distribution* of
 food for the *Sustenance* of the *Poor*, was on *Account*
 of their *Murmurings* and *Discontents* that arose among
 them in reference to that *Business*, that upon such
 a *Choice*, the *Apostles* might be eased of that un-
 pleasant Charge and Burden, and to allay their present
 uneasiness, and keep them quiet for the time to come;
 from this their own Act to take away, as far as
 possible, all Occasion of Complaints as to the mat-
 ter in hand, the impartial Case of the *Poor*. It's
 not possible to infer any thing else from the whole

H

passage

passage but only this, That the *Apostles* bid them amongst Persons so and so qualified, to *nominate* *seven*; and this is the whole Business, and nothing else as to the *Disciples* or *Members*, the whole of the *Apostles* Design that they thought fit to impart communicate unto the People at that time. The entire Passage is thus; *And in those Days when the Number of the Disciples was multiplied, there arose a murmuring of the Grecians, because their Widows were neglected in the daily Ministrations. Then the Twelve called the Multitude of the Disciples unto them and said, It is not reason that we should leave the Word of God, and serve Tables. Wherefore, Brethren, look out among you Seven Men of honest Report, full of the Holy Ghost and Wisdom, whom ye may appoint over this Business. But we will give our selves continually to Prayer and to the Ministry of the Word. And the Saying pleased the whole Multitude, and they chose, &c. whom they presented before the Apostles; and when they had pray'd, they laid their Hands on them:* This is the whole matter. Now pray what would you infer from it? That the *Apostles* here in pursuance of, and in obedience to *Christ's Institution*, call'd upon the People to *Choose* and *Ordain* unto themselves *Ministers*.

2dly, Here's no such thing appears in the *Story*; The *Church of Jerusalem*, by all the Circumstances of it we meet with at this very Juncture, do not seem to want Pastors to administer *Spiritual Ordinances* (at least no such thing hinted here to the *Disciples*) to *Preach*, *Baptize*, or to Administer the *Lord's Supper*, to pass *Censures*, *Suspend*, *Excommunicate*, or to *Absolve*; Here was a truly *Organized Church* already, the *Apostles* at this time, the *Head* of the *Church* there, declaring the Reason why they would have these *Deacons* appointed, was not for these ends and purposes as to this Multitude of *Disciples*, but to take care of the daily *Ministrations* of *Relief* and *Sustenance* to the *Poor*, to ease

res, that they, the Apostles, &c. might be wholly
leisure and liberty to attend upon Prayer, and the
ministry of the Word, the spiritual Concerns of the
Church, whilst the *Deacons*, v. 4. were employ'd
taken up with the temporal Relief and Support
the Poor and Neceffitous, serve Tables, ver. 2.
ay this is the *Substance* of the whole Story, in
ference to these Disciples at *Jerusalem*, and all
can, with any fair Reasoning or Ingenuity, be
arr'd from it, or deduc'd by the Laws of Reason-

And if you presume to urge the contrary, pray
w in what *Chapter* or *Vers*e of the *four Gospels* *Christ*
instituted the *Peoples* or *Church-Members* *Right* you
tend for to *chuse* (or as you mean, *call*) Persons
the *Ministerial Function*; if you can't do that, I
of Opinion, you'll never be able to make this
age a *Precedent*.

ly, It was but reasonable that the *Disciples*,
New Converts, who had thrown all their Sub-
ce and Estates into the *Common Stock*, and were
ve but upon their common Shares out of it,
ld have the *Nominations* of the Persons that
e to be intrusted with the Distribution of it;
in order to this, the *Apostles* gave them Liberty
ame Men of *Integrity*, *Honesty*, and *Impartiality*,
the Discharge of this so considerable a *Trust*; and
only so, but noted likewise, and eminent for
supernatnral and extraordinary Gifts at that
e, as that of *Languages*, *Prophecy*, *Working of Mi-*
, &c, by which they obtain'd *Reputation*, *Reve-*
and *Esteem*, amongst their *Fellow Christians*,
so the more likely to give Satisfaction unto
, and to stop their Complaints for the future:
that these *Gifts* were essentially or absolutely
lary to qualify them for this *Trust*, unless you
suppose *That* of the *Gift of Tongues*, and of *Wis-*
f you will reckon it to be the *Discretio Spirituum*
ower Sense, the *Discerning of the Sprits*; the

one to enable them to converse the more free with the *Disciples* in their own *distinct native Languages and Dialects*, the other to *sound their Integrity* the Representations of their several Conditions and Necessities, which I will not dispute with you.

This is all I conceive can be urg'd as to the *Qualification* of these Deacons at that Time, with Respect to the present Occasion of these *New-Officers* the Church of *Jerusalem*; tho by the By, we may observe, That the *Apostles* had a farther Design and Prospect in the Designation of Persons thus *extraordinarily* qualify'd and gifted, which as it appears from the Story, *they did not then communicate to the Disciples* nor was there any necessity for such a Discovery. For one may easily be induc'd to think, That Men of *bu Report, Integrity, and Impartiality*, might be sufficiently qualify'd for the *Undertaking and Discharge* of that Office of *Taking Care for the Poor*, without *supernatural and spiritual Gifts*: Therefore we may fairly suppose the *Apostles* had a farther Drift in enjoining them to make choice of such *Qualify'd Men*, very probably not in the least thought of the *Multitude* of the *Disciples*, when their Complaints were made known to the *Apostles*, and when the *Apostles* made the Motion to them to look out *seven* and that was to *Ordain* them unto, or invest them with some part of the *Ministerial Power*, for the *other Occasions* of the *Church* which they foresaw, as they should think meet, to give them *Authority* to *preach the Gospel, to baptize, &c.* as you may see *ver. 10. and Chap. 8. 5, 12.* So that here plainly seems a *double Designation* of the *same Persons*; they were sought out by the *People*, at the Command of the *Apostles*, and presented to them, to be by them appointed, or set over the Business of the daily *Ministration* to the Poor, or for distributing daily *Alms* to the Poor, and then the *Apostles* pray'd for them, and laid Hands on them, and so ordain'd them.

be Ministers of Jesus Christ: Or if you will, a
 able Election to two several or distinct Offices; the
 people by the Apostles Order lookt out and chose them,
 and set them before the Apostles, ver. 5. to be made
 overseers of the Poor, or to be appointed over that Bu-
 siness by the Apostles, ver. 3. and over and above, incon-
 siderable Plebe, without communicating it to the People,
 and advising with them, the Apostles by Prayer and
 laying on of Hands, invested them with Authority to
 preach the Gospel and Baptize: So that it appears,
 4thly, That the Multitude of Disciples, or Church-
 members, acted nothing, even in this Business, au-
 thoritatively, but barely permissively, or by way of
 condescension from the Apostles, as they in pru-
 dence thought fit, on the present Juncture or Occasi-
 on; nor doth it appear by this, or any other Pas-
 sage I know of, in all the New Testament, That
 the People were ever, by Christ's Appointment or
 Institution invested with any such Claim, Right, or
 Privilege: 'Tis said no where, That they have a
 power barely to choose their Pastors, much less that
 their Choice of fit and Gifted Persons presently gives
 them, or endues them with Ministerial Authority; or
 that thereby they are (let the Case or Emergency
 what it will) ipso Facto, Priests, Christ's Ambassa-
 dors, Stewards of the Mysteries of God, and have the
 Power of the Keys; and least of all, have Authority to
 lay on Hands, ordain, or consecrate, or were ever
 trusted by Christ or the Apostles with Church-Power:
 These are all unscriptural Novelties, and meer Flash-
 ing of New Lights, the Whimsies of a disturb'd Ima-
 gination, to speak the best on't, the Inventions of
 Logo-Politico's, Impostors, and Seducers; or, if
 I please, the Effects of Infidelity in Men of No
 Religion, that therefore make Sport and Game with
 religious and Sacred Things, because they either look
 on Religion as meer Priest-Craft, and an Art to
 dupe the credulous and ignorant World, to carry

on their worldly Designs, or lastly One of Satan's *Stratagems* to undermine all Religion and true Piety and banish it out of the Minds of Men. But then,

5thly, Let this Choice of the People be what you can possibly upon the square make it, this Choice does not amount to *Appointing* or *Constituting*, ver. 3. that

ὅς καταστήσκει
αὐτοὺς, whom we
(not ye) may
appoint.

is, collate any Power or Authority upon these seven Deacons: The

Choice did not ordain them Ministers of Christ, 'twas the Apostles did *appoint 'twas they that pray'd, and laid their

Hands on them: Therefore if *Constituting*, *Appointing* over, &c. be a Collating of Authority, it naturally supposes the Persons so collating

to have the Authority vested in them to authorize others; and so in this Passage, it's evident the Deacons receiv'd their Authority from the Apostles, and not from the People; unless you'll dare to assert That the Disciples, or Church-Members, delegated unto the Apostles, or gave them the Power of Ordaining in their steads; which you must prove from express Scripture, or else you do nothing.

6thly, It is to be observ'd, That that Part of the Office of these Deacons, in which these Disciples were immediately and properly concern'd so much as they were, upon the Apostles Mission, of which they are said to be pleas'd, [or pacify'd,] was but for a Time, and then these Deacons were employ'd in more Spiritual Matters, and of higher Concern as Propagating of the Gospel; an Instance of which we have in Philip's preaching with great Success in Samaria, see Chap. VIII. and going on preaching in Caesarea. We do not here read, That the Disciples presented these seven Men to the Apostles, to be Ordain'd by Them to This Work, for the Preaching Propagating of the Gospel; here was no Original Authority from the People; nay, 'tis probable, when the Apostles call'd the Multitude to them, ver. 2. That the

not in the least surmise it was the *Apostles Design* quit their Hands of so troublesome a Piece of Work, *-serving Tables*, or *waiting* on the Poor, and to put into other Hands, much less of the *Apostles Ordaining* of very Persons, so appointed over that very Business by them, to a more *spiritual* and *higher Ministry*; so little do the *Disciples* or People here contribute to this Matter in hand, in either Respect. The *Apostles call'd* them to both, *approv'd*, *appointed*, *gain'd* them; the People did no more than only to con-
fession the *Apostles Errand*, to fetch such and such men, and to present them; it scarce amounts to a *confirmation*, there was no Difficulty in the Matter; their Qualifications so notorious and eminent, that they could scarce miss of them or over-look them; the whole Projection and Design was the *Apostles*, from first to last. But then,

truly, Let it be likewise observ'd, That granting that these *Deacons* were chosen by the *Suffrage* of the Church, (as you call the People here consider'd apart from the Pastors, if you speak the Sense of the *Intendants*, and do not use the Word equivocally) yet the End and Purpose I have insisted upon, yet follows not that they have an *Essential Right* to the Ministry of the *Word* and *Sacraments*, or the Office of *Bishop* or *Elder*, as you say; 'tis not always true arguing or reasoning from the *Less* to the *Greater*, from an *Inferiour*, to a *Superiour* Office; the Consequence will not be allow'd you: Supposing they had a Power to *chuse* a *Deacon*, will it follow they had a Power to *chuse* a *Bishop* or *Elder*; you, I am afraid, will never be able to prove this; but will it follow, because if they *chose* them *Overseers* for the Poor, that therefore they have a Right to *chuse* a *Bishop* or *Elder*? You'll scarce be able to prove they had even full Right to *chuse* in the latter lower Sense. I say, this is a Consequence will not be allow'd you by any who con-

ders nicely, not to insist upon the *Incapacities* and *Unfitness* of *Private* and *Illiterate* Men for passing Judgment in Things of this Nature, who will not always be determin'd, or seldom are, by *wiser* than themselves, discerning enough in what they do but imagine, or are made believe to be their *Right* things of this Nature, tho' for the most part very ignorant in the Application of it, whence Multitudes of unavoidable Dangers and Inconveniencies which usually follow, as our own Experience has often manifested in *Facts* of this Kind. But having enlarg'd sufficiently upon what you have deduc'd from this Passage, I shall proceed to consider a *Text* often quoted upon this Subject, tho' not insisted upon by you in your *Confession*, which makes up the *Ternary* of *Texts*, and all I have met with in your or the *Congregational Mens* Writings; and

That is from *Acts* I. 23. From this *Text* is usually argued by the *Independants* (and you seem to be of their Opinion in this Matter) the *Peoples* Right in *Election* of *Ministers*, and thence they conclude that *Election* gives the *Essentials* to an *Officer* or *Minister*. By way of Reply, tis to be observ'd,

1st, That it doth not appear that *St. Peter* expressly directed this his Speech to the *Lay-Members*, exclusive of the *eleven Apostles* and the *seventy Disciples* who are to be suppos'd to make the *major*, or at least the more eminent Part of this *Assembly*, and commissioned by our Saviour himself; and it is but requisite the Speech of *St. Peter* should be express upon them, according to your Manner of requiring express and positive Texts in Matters of such Importance as this, otherwise it will not be conclusive.

2^{dly}, As to the *Qualifications* requir'd by the *Apostle* in him who was to supply *Judas's* Place, not present could be suppos'd so capable of judging of them as the *Eleven*, that were the *First* and *Original*

les of our Saviour: The Person to be chosen,
 s to be one who had *accompany'd with the Apostles*
the Time the Lord Jesus went in and out amongst them,
 21. and therefore,
 dly, It's highly probable that St. Peter directed his
 ech particular to the *Eleven, ver. 15. 16. &c.*
 eing a Matter of grand Concern, and in Mode-
 none of this *Assembly* so fit to propose the Per-
 s for this *high Station* in the Church, as the Apo-
 s themselves; and so,
 tly, They set forth, or caused two to *stand forth,*
 plac'd two before the *Apostles* so
 lify'd; upon which, in a solemn
 nner, the *Apostles* pray'd, and refer-
 the *Choice* to God himself, who
 ordingly *determined the Lot* for Mat-
 : So that plainly the *Election* was God's own
 mediate *Act*, and not the Peoples, as appears by
 Matter of *Fact*. Besides,
 tly, The Occasion of the Apostles referring this
 tter of *Choice* so immediately to God Almighty,
 y easily be presum'd to result from their Fear of
 Diffidence in their own *Judgments*, upon the Ac-
 nt of *Judas's Insincerity*, and *Heinous Transgression*:
 o would have imagin'd one so early converted
 Christ, that had *walkt with Christ all the time he*
in and out amongst the Apostles, so highly digni-
 by him, should have prov'd so *base and infamous*
 raytor, to so *Gracious, so Divine* a Master? There-
 e it highly behoov'd the *Apostles* to *distrust* their
 n *Judgment* in this *Choice*, and to use all their
 uest with Heaven to interpose in so *weighty* an
 ir The Fear of another *insincere false Brother*,
 y easily be conceiv'd to *daunt* them; the *Scandal*
 ight have given to the *Gospel*, the *Hindrance* of
 Propagation, as the dismal Consequences that
 uld have attended so unhappy a *Choice*, and the
 esity of Filling up this Vacancy in the *Apostolical*
 Col-

Stellemen Luth.
 Translat. Stel-
 dender the Low
 Dutch.

College, put them upon this extraordinary way Applying themselves to God for a suitable and happy Supply. So that,

6thly, Can you fancy that it was in the Power and within the Kenn of the *Common Members* or *Disciples* to help the *Apostles* in such an *Exigency* as such an *Emergency* as this? Can it be supposed that they had more *Sagacity*, *Caution*, or *Understanding* than the *Apostles* themselves? This seems to be a very Case from the Matter of their very Prayer, v. *Thou Lord, which knowest the Hearts of all Men*, [their secret Motions, the hidden Springs of all their Actions, their Sincerity, their Duplicity, their concealed Affections and Intentions, and their inward Thoughts] shew whether of these two thou hast chosen; that he may take part of that Ministry and Apostleship, from which Judas by Transgression fell. The *Apostles* would not pretend to judge of the Sincerity and Integrity of these two Men's Hearts, and were afraid of being mistaken, and committing an Oversight in so momentous a Concern; and who dare presume, That they left this Choice of one into the Apostleship it self, to the *Common Members*, the *End*, and comparatively the vilest and most ignorant Part of this Assembly, tho' never so gracious, sincere and well-meaning? Hence then,

7thly, So far as Men were concern'd in this Matter, the Whole of it seems to be manag'd by the *apostles* alone, or in Conjunction with the *Seventy*, in any manner of Respect by the *Lay-Members*.

8thly, By all these Circumstances, the Case appears to be extraordinary; *Matthias* had his *Vocation* or *Mission* immediately from God, and therefore neither from the *People*, nor even from the *Apostles* themselves. Here is not the least Shadow of a Precedent for the *Peoples* Election of *Ministers*, much less for their *Laying on of Hands*, or *Ordination*; *Matthias* receiving no Imposition of Hands from the *Apostles*.

less from the People. Here were Lots given
(no *Chioce* therefore on Man's Part) and by
Divine Determination the Lot fell upon *Matthias*;
is, God himself chose him to succeed in the
or *Bishoprick* of *Judas*. The Case must then
allow'd to be extraordinary in all its Circumstances,
therefore no Precedent. What Inference can
make from Extraordinary to Ordinary? There-
this can be no standing Rule or Way, establish'd
Christ for the future Ages of the Church. This
merely Occasional, and the Apostleship, in the strict
ion of it, Temporary, but for a Time; and that
ch was essential to the Apostleship, was in the Pri-
Notion of it, to be immediately sent by Christ
self; as the Twelve were at first, and *Matthias*
Paul afterwards; to be call'd and sent by Christ,
not to receive their Authority from Men, accord-
to that of St. Paul, *Paul an Apostle not of Men's*
election] nor by Man's [Instruction] but [appointed]
Iesus Christ, *Gal. 1. 1.* and so in other Epistles.
e received no Authority or Calling from Man
Preach the Gospel, neither from the whole Col-
lege of the Apostles,—nor from some of them,
—or as *Timothy* and *Titus* did from him.—If so,
then that Imposition of Hands upon him, *Acts*
13. 3. was not an Election or Consecration of
him to the Apostleship, but only a praying for his
good Success in, and recommending him to that
employment to which he was by the Holy Ghost
design'd, *Acts 14. 26.* *Oxf. Paraph. and Annot.*
in the Place.

That this was not an Election or Consecration of
Paul, seems evident, because he was converted
immediately by Christ himself, because God had chosen
him, *Acts 22. 14.* and Christ in a Vision, bid him to
go out of Jerusalem, and told him he would send
him unto the Gentiles, ver. 21. See *Acts 19. 15.* So
his Conversion, Election, and Mission were all im-
mediately

mediately from Heaven without the Intervention of Men. He was an *Apostle* in all respects before his presum'd *Reordination*, whatever may be alleged on the contrary; and if it be a *Reordination*, it's the only instance we have, or can ever be expected to gain, it was never known before, neither can any instance I believe of this Nature, be produc'd. *Reordination* to the same Order or Degree in the Ministry, the very Nature of the thing will not allow it: from what Grounds can it be deduc'd that Christ should concur or co-operate with two distinct Ordinations, at the same time to the same degree, or the Ministry of one and the same Person, and what Necessity can be pretend'd for it? As for what Instances I have seen for *Reordinations*, either in the first place they are palpable Mistakes, as of *Deacons* Ordain'd *Priests*, and of *Priests* Ordain'd *Bishops*; this is not *Reordination*, 'tis only a Consecration of a Person to a new and distinct Order, unless you will suppose a *Deacon*, *Priest* and *Bishop* to be the same Order, which is a downright Contradiction, and where there are Examples of *Deacons* reordain'd *Deacons*, or *Priests* *Priests*, this is not *Reordination* in a strict Grammatical Sense, but Ordination, upon the Supposition that the former Ordinations were null and void, that is, no Ordinations at all, but meerly *Ritual* Acts, Sham-mock-Ordinations, *Theatrical*; whereas *Reordination*, in its proper Notion, is a Repetition of the same Order, being Ordain'd again to the same Order; which Repetition was never allow'd of, but condemn'd severely by several *Canons* of Councils, no more than *Rebaptization* it self, to use the word in a lax and improper sense.

Therefore this *Imposition* of Hands on St. Paul must import something else quite different from Ordination; it cannot be suppos'd to confer any Authority on him which he had not before, 'twas an Act consequent unto, not preceding his Mission, for immediately after his Baptism he preach'd the Gospel, Acts 9.

at *Damascus* ; disputed against the *Grecians* at *Jerusalem*, v. 29. afterwards at *Tarsus*, v. 30. then at *Antioch*, Chap. 10. v. 26. All this he did as an *Apostle*, as having full *Authority* with all the rest, to go and teach all *Nations* ; He needed no more a particular *Authority* to *Preach* than the Rest, his *Commission* as general as *Theirs* ; and there's no reason to suppose He was *de novo* Ordain'd by Men to this work, than *St. Peter* or the other *Apostles* : All that can be meant of this *Imposition of Hands*, amounts to no more than this, That as the *Holy Ghost* had Reveal'd this Matter unto the *Prophets*, that the time was come for *Propagating* the *Gospel* among the *Gentiles*, and that *Paul* and *Barnabas* were to be sent for that purpose ; by this solemn Act they published *St. Paul* to be the *Apostle* of the *Uncircumcision*, of the *Gentiles* in particular, or in an eminent manner, own'd and acknowledg'd him to be such, that he was authoriz'd and commissioned for this Work from above, call'd thereunto by the *Holy Ghost*, *Acts* 13. and to be sent forth by the *Holy Ghost*, v. 4. So that his being said to be separated by these *Prophets*, receiving *Imposition of Hands* from them, and sent by them, signifies no more than declaring Him to be Ordain'd and Sent by the *Holy Ghost*, and invested by Him with *Authority* and *Power* to Preach the *Gospel* unto the *Gentiles* : Or destinating them to other Countries, or distinct Provinces. Grand Reconciler. Sect. 2. Edit. 1646.

Or, in the general Notion of an *Apostle*, he was acknowledg'd so before, and now he enters upon his particular Province of *Converting* the *Gentile World*. that this by the by, and so return to the matter in hand. This Case, I say, was extraordinary, *Matthias* chosen to the *Apostolate* by *Christ*, and so immediately Ordain'd by Him ; accordingly He is presently Receiv'd by the *Unanimous Submission* of the College to the *Divine Decision*, own'd, acknowledg'd and accepted for an *Apostle*, for the word *αποστολος* can't

can't here be taken in a *strict* and proper *Sense*, because He was not *chosen* by humane Suffrage, therefore our Translation renders it *numbred*, which is no proper Rendition of the word, and amounts to no more than *accounted*, *own'd*, look'd upon, &c.

Here's not one exprefs word of the *Lay-members* spoken in all this *matter* of *Fact*, not one *single Circumstance* that seems to relate to them, as contended for by the *Independants*, no more than if none of them were present, neither in the *Motion* by St. Peter, nor in the setting of *Matthias* or *Barsabas* before the *Apostles*, no manner of colour, pretence, or shadow in these popular *Elections*, to be drawn from this *Text*. And if these be all the *Texts* producible (as I am apt to think they are) by You or the *Independants*, then I am afraid, you and they are wholly destitute of *scriptural Grounds* for this your Practice and *Ministry* too, and have as little to say for an *Evangelical Ministry*, as the *Turks* or *Paynims* themselves.

9thly, To make the *Case* as fair for you as possible (if you will pretend to argue from this *Fact* or Passage) supposing the *Plebs Ecclesiæ* or People had, 'tis said, appointed, or set forth *Two*, neither They nor yet the *Apostles*, knew which should be the *Apostle*; They were all ignorant of the matter, then how can you say the *People chose* Him; none knew upon whom the *Lot* would fall, therefore none of all these *chose*; 'twas only God himself, the *Choice* was His, they no more *chose* him than you yourselves *chose* him: They refer'd the *Choice* wholly to God by *Lots*, to be determin'd by Him, to choose one of these, or to order another, if he had thought fit; they could not so much as be assur'd whether either of these would have been accepted, so far were either the People or the *Apostles* themselves from making the *Choice*: So that by what hath been urg'd, it appears, I think, clearly and sufficiently that no *Grounds* can be pretended from these *Texts*

Right of *Lay-Members*, or the People, *Elect* Ministers, neither have any, that I have hitherto met with of your Writers, been able to produce any *Precept* or *Institution* of Christ in this Matter. Your *Practice* then is *destitute* of all *Divine Apostolical* Authority, and if your *Foundation* be faulty, your *Superstructure* cannot be very good; how can this then be *Christ's Way*? Do you not herein impose upon the People, and defraud them of all the spiritual Comforts of a lawful and *Gospel Ministry*, by depriving them of all the saving Effects thereof; besides the setting up your own Inventions, and most falsely and blasphemously charging them upon Christ as the *Author* and *Instituter* of them? If this be not *Antichristian*, and you *Antichrists*, then there can be no such thing, it's a meer *Chimera* and *Phantom*. If this be not setting up against Christ, and opposing the *Inventions* of Men for the *Commandments* of God, then nothing is, and so all Mankind are at Liberty, and safe enough to think what they please, and to do what seemeth good in their own Eyes; No Matter what they think or act. And all this must be a *natural Result* and direct *Consequence*, if you have more to say for your selves than at the present I am aware of.

I might here easily disprove the Peoples Right in this matter, from the *purest* and most *Primitive* Times, since the *Apostles* days, and (to run it thro' many Centuries, were it necessary) the best Expositors of *Apostolical Practice*, when the People had the fullest Liberty that could justly be allow'd them, or before their Rights could be in danger to be invaded or over-rul'd. I will own, if you will be contented with it, 'That the People had Power after the *Apostolical* Times in this Particular, as Heirs; but their Power lay in these two Things, *viz* That if *Choice* were made, a *worthy* Man must be *chosen*, and an *unworthy* must not be *chosen*, but to make

a Choice they had no Power. Their Power on
 the Worthiness or Unworthiness of the Election, lay
 this, That they were best able to give Testimony
 of the Life and Manners of him that was to be
 chosen, according to the Testimony, Election was
 to be made by the Clergy, of a worthy and fit Man. The
 Testimony therefore swaying the Election,
 rightly said, that *Populus maxime habuit potestatem
 vel eligendi dignos, vel recusandi indignos.* In the
 mean time the Chusers were the Bishops, *Episcopi
 ejusdem Provinciae proximi convenient, &c.* Cyprian
 1. Cap. 4. fol. 31. princip. That the People had
 not Power of choosing by Divine Right, appears
 deniably in this, That the People hath been
 out in many Choices warrantably made. But
 the People had divine Right to be present, as
 Judges, and Choosers, who durst have omitted
 them? S. Hierom, whom these Men (Smeatonius)
 have alleged for a great Help to their Discipline,
 in his 85 Ep. ad Evagr. saith, That at Alexandria,
 even from those warrantable Times of Heracles
 and Dionysius, Bishops of the same See, the
 Presbyters always kept the Choice within the
 compass of the Presbyters, making One of them
 selves, and none other to be above the rest, and
 call'd him their Bishop. If therefore St. Hierom
 be of Authority, the Choice of the People, by
 Judgment, or Consent, is not in the People by
 Divine Authority. For it cannot be supposed that
 the immediate Successors of St. Mark himself
 should in Elections forget divine Rights. Further
 St. Cyprian, who saith *Plebs maxime habet potestatem
 de Divina Autoritate*, as alleged here; the same
 St. Cyprian, upon just Occasion, as he thinketh
 without any Advice, Consent or Testimony of the
 People, he, I say, with his Collegues of the Clergy,
 chose, ordain'd, and consecrated Aurelin, 2. Cap. 5.
versus finem.

Smeatonius

Smeatymn. p. 35. Election of Bishops long in the Peoples Power:] It may be too long. How dangerous the Headiness of the People is, in Case of Choice, appeareth by the Tumult at *Milan*, where the People could not otherwise be appeas'd, but by the Choice of a Man not yet Baptized. *St. Ambrose* was their *Lay-Governour*, and as yet not Baptized, till the Bishops were compell'd by the Emperour, for the Quieting of the People, to Baptize him, that they might fit him to be chosen. 'Tis true, *St. Ambrose* proved a Noble Instrument of God; but well it was, and by Divine Providence and Miracle (*Socrat.*) that there was such a Man, in whom they might be accorded: for if they had pitch'd on any worse Man, they would have had him. They were at first divided, and in their Division they were ready for an Uproar: Some cry'd this Man, and some that, and they had fallen together by the Ears, if *St. Ambrose's* Authority and Presence had not bridled ἀλόγως ἢ πάλιν *quas*, the Violence of the People, which was gone beyond all Reason: Miracle and Providence pitch'd them on *S. Ambrose*, and not the Disposition of People. *Socrat. L. A. c. 2. p. 240.* It might be long] and yet might change; and we might have good reason not to find our selves, in case of Elections, to all things done in the *Primitive Church*. Nay, the very Apostles themselves have not followed one Form, but have suited it to the Edification and Quiet of the Church, yet have still kept it within the Ordering of the Clergy, or above with God. So *St. Peter*, by a grand Assembly of *Laicks*, as well as Clergy, *Acts* 1. 15, 23. and they presented not him alone, but another with him, leaving the Choice to an higher Power, neither did *St. Peter* or the Apostles choose One out of the Two, but committed the choice to God by Lot, a thing not done in any other Election.

' The Order of *Deacons* being a new Order never
 ' in the Church before, is instituted by the *Apostles*
 ' without the Advice of the People, *Acts* 6. 2. And
 ' for the Men who were to be chosen into this Or-
 ' der, the *Apostles* gave the Power thus far into the
 ' Hands of the Disciples (being a mix'd number of *La-*
 ' *icks* and *Clergy*) to spy out such as were fit; which the
 ' People and Disciples did, and then presented them
 ' to the Apostles, and *these chose* them by *Laying on*
 ' Hands, being first presented by the *Multitude*
 ' *Acts* 6. 23, 24, 25, 26. On the other side, *Apo-*
 ' was presented to the Church of *Corinth*, not by the
 ' People of *Corinth*, but by Letters directed to those
 ' *Corinth* to do nothing but this, *viz.* to receive Him
 ' whom they had sent, and so they did, *Acts* 18. 24, 25.

' And in the *Primitive Church*, the Changes
 ' Circumstances in *Elections* have been so many, that
 ' 'tis impossible for us or any Church, to observe
 ' all Circumstances that have been observ'd in the
 ' *Primitive Church*, some or other, at some time or
 ' other. It shall suffice that the *Substance* of *Election*
 ' being the same, we make Choice of those Cir-
 ' cumstances which shall best fit our Church.
 ' did the *Apostles*, so did the *Primitive Church*,
 ' may we.

' But for the Circumstances of the *Peoples* *Presen-*
 ' and *Plurality* of *Voices*, further than to give *Testi-*
 ' *mony* of good or bad Life, it's none of the Cir-
 ' cumstances that can be fit for any Church that aims
 ' Continuanee.

' The *worst* part of the *People* being the worst part
 ' because the *Good* are always fewer than the *Bad*
 ' who can hope that the *fittest* Man should be chosen
 ' over the Office and Pastorsnip of the Church?
 ' the *People* have once got the *worst* Men into *Offi-*
 ' ces of Government, and *Pastoral* Charges, that
 ' the *worst* Men having got the noblest and most
 ' principal Parts in the Church, how shall not

whole Body of it be corrupted or dissolved? Further, if a Minister is to be chosen to a *Living* or a *Lecture*, &c. and your Judgment must be given of the Doctrine, Sufficiency and Dexterity in Teaching required in a Minister, how unsuitable were it to commit the Judgment of these to the most Voices of the People, who in the most Places are not One to Ten, to Twenty, that can read and write, &c. who are also engaged and dependent on others, that shall be the best and fittest Divine that has greatest Parents or Friends among the People of the Parish, or that have Power with the People of the Parish, &c. Thus far the Reverend and very Learned Mr. Nettles, in some Marginal Animadversions upon *ectymnus*, lent me by a learned Divine now living, which I thought fit to add here, being very pertinent to my Purpose, and a just Confutation of the foregoing Paragraph of that sawcy Book, as void of solid Learning, as of Truth, good Manners and Honesty.

To this I shall add a considerable Passage of an independent Writer's (as I conjecture) thus declaiming against the Presbyterians in a Discourse Intituled, *The Wit Incendiary*; Printed in the Year 1648. p. 50.

Shall we dictate to you the common Observations of seeing Men, viz. that you take not a right Method for pure Reformation; For is not this your Custom? You call in all your Parish (if house-keepers) to choose your Elders; Your Elders they admit of Members to the Sacrament, and so your Reformation is made up? Is it not too notorious, that the most of Men are not the best of Men, nay, have not you often told us, that the worst of Men are often the worst of Men? And in the worst of Men make choice of the best of Elders, except it be thro' the wonderful Providence and Interposition of the Hand of God? Do not you plainly see that the most of Men have not Principles leading towards a strict, pure, spiritual Reformation?

' Reformation? Do not Men generally know Me
 ' after the Flesh, and esteem them accordingly
 ' Whence is it that we see the Great Man, tho' the
 ' ignorant Man, the rich Man, tho' the prophane Man
 ' the Deputy, the Common-council Man, the Justice
 ' of the Peace, the chief Man in the Parish, he must be
 ' the Elder, tho' an ordinary Swearer, an ignorant
 ' loose, or a covetous Person? — Will not swearing
 ' ignorant, covetous, unclean and unworthy Elders, and
 ' admit of the like Communicants and Members? &c.
 Apply now this to the Case in hand, and are not
 things too frequently carried on much after the
 manner, in the popular Votes or Suffrages for Ministers
 amongst you and the Independents? And are not the
 best qualified very frequently set aside with Disgrace
 and Discouragement, and pitiful, contemptuous, noisie, rude
 and ignorant Persons pitch'd upon and preferred?
 Is not this the most usual Effect of popular Elections in
 almost all Cases, as well in respect of Civil, as in
 relation to Spiritual Affairs? Doth not Intemperance
 for the most part carry it, and not real Worth?
 And doth it not too often appear, that the most Sincere
 frages are in the wrong? Has it not been generally
 ly so in times past; and is it not so now, and with
 likelihood that it will ever be otherwise for the future,
 so long as the most are always, and will ever be the
 worst? No wonder then that our Blessed Lord, who is
 Wisdom it self, never Ordain'd the Choice of his
 Ministers, his Stewards, his Ambassadors, his
 Representatives, by the Multitude, by the most
 fickle, most ignorant, most byast, self-interested,
 the most ungodly, prophane, debauch'd, carnal-minded
 and Dregs of Mankind, by the greater Number, or
 the Majority of Votes of the most injudicious, uncapable
 who if they do hit upon the right, 'tis but as if
 them meer Lottery and Chance, by Accident, or
 speak the best, by an Over-ruling Providence? And
 as our Saviour never entrusted the People with

Power, of such great Concern to the Church ; so, as it hath been shewn, the Church, when She was at the fullest Liberty, and in Possession of her entire Rights in the most Primitive and Pious Times, never practised the Consequence of such an imaginary Power : No, this Mushroom-power was reserved for these latter Antichristian Ages of the World, for the Locusts, the Pawn and Scum of the bottomless Pit, the Munsters, the Knipperdolings, the Smectymnuans, and the rest of that Infernal Black-guard of abominable Sectaries, that the Scandals of Christianity and their spurious Offspring. 'Twas they that first broke the Ice, that set up Altar against Altar, separated themselves from the Church, usurpt the Power of the Keys, broke down the true apostolick Discipline of the Church, Invaded the Priest-hood, and took upon them to confer and propagate that Authority they never had received, that of Ordination ; and when once they began to do so, all that had any Sense of this Violation, did most justly conclude they had as much Power to do the same as they, and tho' they were driven to vindicate their Orders they had received from a Church and Communion they had most unjustly revolted from, as true and genuine ; yet Men of equal Sense with themselves could easily discern that in their Ordinations they received no Authority to propagate their Order, and that any that would, had as much Power to ordain as they ; and this gave Rise to all the other Sects we have amongst us at this day. Hence sprung their Rivals the Independants, and so all the other Sects they so much declaim'd against in their Gangrene-Disswasive, their Testimony to the Truth of Jesus Christ, their Vindication of the Presbyterial Government, and diverse other their Treatises. Hence the Charge of Antichristianism upon them by the Independants, Antinomians, Anabaptists, Millenarians, and Quakers, and their Recriminations and Rejoinders upon them ; and, to speak the Truth, they charg'd one

another justly, even on both sides ; they were all *Sectarians*, all *Antichristian* or *Antichrists*, all *Enemies* and *Rebels*, and in opposition to *Christ's Institutions*, unless you can extricate your selves by such Arguments as you never produc'd yet. This I must tell you again, if there be but one right way, if there be but one Church, if there were Ten thousand Millions of *Sects* professing *Christianity*, they are all in the wrong, because divided from this one Church. And so these *Smectymnuans* must come in amongst the rest, and are really what themselves call *Sectarians*, and so freely bestow'd when time was upon all that differed from them. This, all the *Sects* were aware of well enough, and so was the *Long-Parliament*, and would never *Settle, Establish* their *Presbytery*, notwithstanding their loud *Clamours, Petitions, Remonstrances* ; nay, and plainly raz'd out the *Disciplinary* part of their new *Articles of Religion*, being loath to *Establish* such a *Novelty*, and force a general Submission of all *Sects* unto it, who appear'd to them to have as much *Divine Right* on their sides at least as these. They were sensible it was impossible all the then contented for ways could be the one Way, *Christ's way*, the *Apostles way*, tho' all pretended to *Scripture*. The new Lights that sprung up every day, discover'd new ways, and so may to the End of the World ; and therefore in such an *Amusement*, thought it most prudent and safe to fix upon none. Yet all equally confident, every one pleading *Scripture*, all upon the same Foot, all *Saints*, all *gifted, inspired, illuminated*, calling one another *Antichrists, Impostors, False teachers, Wolves in Sheeps-cloathing, Seducers* ; and in their *Recriminations*, I must needs say, they were all in the right, never a Barrel better Herring, excepting you, if you can purge your selves ; because I confess ingenuously, I have been the least conversant with your Persons or Writings of any of the foremention'd Parties, having not ever read above four

five of your Books of any Note amongst you as
t, and therefore will not positively conclude any
ng concerning you, unless upon this Supposition,
at you cannot allege any better! Arguments
n I have confuted, and what I may meet with
ore I finish this Discourse.

This I thought fit, by way of Reply, to what
u allege out of the Scriptures, in Justification of
ar *External Call* to the *Ministry*, in your *Confession*;
because I have some Reason to think, by what
ave met with elsewhere, That, upon *Occasion*,
may insist upon other *Topics*, viz. an extraordinary
an *immediate Call*, I think it will not be improper
consider it likewise before I dismiss this Subject.

na Book of yours, Intitul'd *Persecution for Religion*
d and condemn'd, Printed in the Years 1615, & 1620,
Reprinted 1662, I find that Author thus asserting
r *Ministry*, by setting aside wholly the *external*
ward *Call*; which, in your forfeited *Confession*,
seem to insist upon, not urging the *internal*, (as
Stennet would have it at present understood)
or do they (saith he) think it enough for a Man to
ve such Gifts and Accomplishments as
e requisite for that Work, unless
have a *Regular Call* to it; that is,
external] 'As it was (saith this
uthor) in the second Building of the spiritual
emple, after the Captivity of Babylon in Chaldaea;
according to the *True Proportion*, it is to be in
e second Building of the spiritual Babylon. Now
is to be observ'd in the former, That every
aelite, with whom the Lord was,
d whose Spirit the Lord stirred up,
s commanded to go and build, and
Lord will prosper them in Rising
nd Building, tho' some be more excellent in

Stennet's An-
swer to Mr.
Ruffen. p. 93.

Page XLI.
Ezra, Chap. I,
ver. 3. 5.

the Business than others ; the Beginning of which
 spiritual Building is, first, To begin
Persecution for Religion judg- Men anew by the immortal Seed of
ed, &c. p. 42. God's Word, so making them living
 Stones, and thereupon to couple them
 together a spiritual House unto God, 1 Pet. 2. upon
 the Confession of their Faith by Baptism, as the
 Scriptures of the New Testament every where
 teach, &c.

I answer, Grant that it was so as you say, as
 the Building of the material Temple of Jerusalem
 after the Captivity ; that God touch'd the Heart
 of Cyrus, whom he had rais'd up for that purpose,
 to lay the Foundations of it, &c. Isa. 44. ver. ult. and
 stirred up the Chief of the Fathers of Judah and
 Benjamin, and the Priests and Levites, and many
 others, Neh. I. 5. and animated them to go on with
 this Work by the Prophets Haggai and

Hagg. II. Zech.
II, III, IV.

Zechariah, and to fear no Opposition
 notwithstanding their present Captiv-
 ity, Subjection to a Foreign Power, and low Estate ; not-
 withstanding all the Sorrows, Hardships, Afflictions
 and Discouragements, they had undergone for seven
 Years past ; notwithstanding the Improbabilities
 of Success, Impediments, and Difficulties, they might meet
 with from their Enemies ; not to be disheartened, but
 to contribute freely of their Substance and Pain
 assuring them all should end well at the last. That
 tedious Bondage under Heathen Princes, their hard
 Treatment, and the Meanness of their present Cir-
 cumstances, had pull'd down their Spirits, and driven
 them even to despair of ever enjoying their Lib-
 erties, or the free Exercise of their Religion in their
 Native Country any more : Arguments meerly drawn
 from Prudence or Humane Reason were too weak
 to comfort them, or to persuade them to this Under-
 taking ; nay, joyn'd with the Edicts of a Gracious
 Prince who favour'd them. Something extraordina-

is requisite to infuse Courage into them, and to
 se their Hopes, therefore God Almighty thought
 to this End, to raise up Prophets to assure them
 his Favour and Blessing: For I, saith the Lord, will
 unto her a Wall of Fire round about, and will be the
 cry in the midst of her. — He that toucheth you, touch-
 the Apple of mine Eye. For, behold, I will shake
 the Hand upon them, and they shall be a spoil to their
 servants, &c. Zech. II. 5, 8, 9. Well! we grant
 this; but how will you make good your Infe-
 nce from it, That because God raised up extraor-
 ary Persons (*Prophets*) to stir up the Hearts of his
 ople the *Jews*, to go and rebuild his Temple at
Jerusalem, who only encourag'd them to do that,
 which was otherwise their indispensable Duty, in
 their several Stations, and in an orderly and regular
 way; therefore doth it follow, That God shall raise
 Prophets in an extraordinary Manner under the
 Gospel, for the second Building (as you call it)
 the spiritual Temple, after the Captivity of spi-
 ritual *Babylon*? What Scripture, what Prophecy or
 promise for this in the New Testament? And
 where do you read of the Demolishing, Subversion,
 Interscission of the spiritual Temple, the Christian
 Church? And where of its being rebuilt by Un-
 mix'd Persons? as this Author saith, p. 42. Might
 not this Author as well have said, He would raise
 the Spirits of Unconverted *Jews* or *Heathens* as
 well? Here, in this Passage cited, God raised up
 Prophets to encourage the *Rulers*, the *Priests*, and the
Levites, and other Members of the *Segullah*, only
 to do what was their Duty, and a Work they were
 every way qualify'd for in their several Stations and
 degrees, and so they address themselves to the Work,
 to build the Temple, and erected the Altar, conse-
 crated them, and kept the Feast of Dedication of
 his House, &c. in a most solemn Manner, *Ezra VI.*
 and did every thing as order'd and written in the
 Law

Law of Moses, *Ezra* III. 2. But how doth this agree with the Author's Case? Here all things are done regularly by God's own People, Rulers, Priests, Levites in the ordinary Way, stated by God himself tho' in their present Circumstances extraordinary call'd unto, and assisted by Divine Providence in this Work. All this was but a Restauration of the Divine Worship, and a Reinvesting them with their suspended Liberties, as to the regular and public Exercise of their Religion in the Place of God's own Appointment. But this Author's Case is diametrically opposite: A new Publication of the Gospel and a new Conversion of the World. He supposes a General Apostacy from the Christian Religion, a Failing of the Evangelical Priesthood and Sacraments, and

Ind. What other Example have you in the Scriptures, that an unbaptized Person may baptize? Chr. If there were no other than that afore-mentioned, it were sufficient: An Israel circumcised in Flesh, God stirring up his Heart, was to build the Temple made with Hands, from the first Stone to the last; so an Israelite circumcised in Heart, God stirring him up, is to build the Temple made without Hands, from the first Stone to the last, beginning with, Go Preach and Baptize, &c. But farther, we have the particular Example of John Baptist; who, being unbaptized, preached, converted, and baptized. Persecut. judg. &c. Page XLII.

the stirring up an Unbaptized Person or Persons to Preach and Baptize, to convert an idolatrous unbelieving World. For in divers Passages of his Book he avers, That who ever are not of his own Sect have no Ministry, no Sacraments; particularly those of the Church of England: Speaking of his Ministers, 'Even so, faith he, have you and I (God pardon us) thought, That we were in a good Estate, having such zealous Teachers that teach so many excellent

' Truths under the Title of Christ's Ministers, till we came to examine them, as the Church of Ephesus did: Rev. 2. then we found them to have no other Ministry than that they receiv'd from the Beast and his Image

which the Dragon gave, Rev. 13. Persecut. judg. p. 34. gain, the first Beginning of the Church of England, was made of the Members of the Church of Rome.——The Baptism now practic'd in the Church of England, is no better, no otherwise than that of Rome.——The Church of Rome baptizeth the Infants of the most Wicked, — and so the Church of England, p. 38.——And as they are their first Building, so they are in most of their Laws, Lords, Law-makers, Courts, and thousands of other Abominations.——The Latter is the very Image of the First, unto which whosoever comitteth, or obeyeth, or maintaineth their Baptism, or any other of their humane Trash, he shall be tormented in Fire and Brimstone for evermore, and shall never have Rest Day nor Night, Rev. 14. And therefore, in God's Fear, cast away that cursed Action of *Washing*, where was neither Christ's Disciple administering, nor his Disciple upon whom it was administred, nor Christ's Body or Church baptiz'd into, p. 39. In Page 40, he calls the Ministers of the Church of England, *False Prophets*,——*Egyptians, Babylonians*; and Page 41, *Ministers of Christ*. He denies them to have God's Ordinances or Sacraments.——They have only Imitations of Ordinances, as Water, Bread, and Wine, p. 32. to that Objection, 'We are God's People, for we have the Word and Sacraments', he thus answers,—the Philistines might better have reasoned, Sam. 5. who had the true Ark of God among them, (these have but a Shew) We are God's People, for we have the Ark and Holy Oracles amongst us, *ibid.*——He tells us again, that some of the Church of England's Ministers would not preach if they receiv'd not their Power—from those the Dragon sends, and therefore none can receive Truths from them, but they receive the Devil by whose Power they teach; for, as our

' our Saviour saith, *Mat. 10. 40.* *He that receiveth*
 ' *you, receiveth me; ——— and receiveth him that*
 ' *me:* So he that receiveth those the Beast sent
 ' receiveth the Beast; and he that receiveth
 ' Beast, receiveth him that sent him, that is,
 ' Devil. *Persecution judg'd and condemn'd,* Page
 But to conclude this short Collection, he quotes
 Mr. de Cluse Adv. p. 9. thus, '—— yet hath (ac-
 cording to Truth) confess'd in Writing, 'T
 ' there is nothing to be expected from Christ
 ' any Member of the Church of England, but
 ' pouring out of his eternal Wrath upon them, p.
 see p. 35. See now the Opinion of this Author
 your Communion, of *Those* from whom he differs
 and particularly and especially those of the Church
 of England and Rome no better than *Reprobates*, and
 positively denies *Salvation* to be had in either Com-
 munion; and however Mr. Stennet, and some others
 may gloss and varnish over the Business, this, I
 credibly inform'd, is a prevailing Opinion of many
 your Communion, and frequently averr'd by some
 your Preachers, and one of your Gifted Brethren
 acknowledg'd as much even to me, and I can, and
 shall produce (as Occasion shall require it) many
 Passages of the like Nature out of your own Books.
 And thus you damn all the Churches in the World
 and assert only your own Party alone, to be the
 One Holy Catholic and Apostolic Church, exclusive of
 other Denominations of Christians,

And now let me propound unto you a few Questions
 again, which indeed you may take (if you please)
 as Answers to him and you: Do not you set up
 here an *unscriptural* Notion, even against
 Christ's own Promise, in supposing the Failure of
 whole Church of Christ, and his Ministry he had set
 in it, of his Conservation and Protection of it, and
 frequently of his Ceasing to be the Head of the Church
 too? expressly contrary to that of our Blessed Lord

Mat. 16. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it; and that of Matthew the last Chapter, ver. 20. And Lo I am with you always, even unto the End of the World. Can you produce any Texts, out of the Gospel or Revelations, that contradict this? Can you allege any express Texts, by Logical Reasoning infer from them, That all the Churches in the World, that are not of your Communion, to be the official Babylon mention'd in the Revelations, the spiritual Sodomites, and Antichristians, and Antichristian in the Sense there mention'd? Can you prove yourselves, or your Predecessors, to be the very Successors mention'd there,

* Quomodo ergo isti dicunt, jam esse completum quod Dominus ait, predicari in Nomine ejus Pœnitentiam & Remissionem Peccatorum in omnes Gentes, incipientibus ab Hierusalem, (Luc. xx. xxiv.) sed postea cæteris deficientibus, solam Christo Africam remansisse, cum adhuc implendum sit, nondum impletum; cum & impletum fuerit, veniet Finis: Sic enim Dominus

Mat. xxiv. xiv. Quomodo ergo cum adimpleta esset Fides omnium Gentium, tunc perditio Gentium, excepta Africa, consecuta est? Quamvis enim ipsa Fides omnium Gentium nondum impleta est. Nisi forte hoc dicant Hominum Insaniam, ut dicant non ex illis Ecclesiis, quæ fundatæ sunt per Apostolorum labores, adimpleri prædicationem Evangelii in Gentibus, sed illis pereuntibus earum Reparationem ex Africa futuram per partem donati, & residuarum Gentium accensionem. Puto quod ipsi rideant cum hoc audiunt, & tamen nisi dicant, quod erubescunt si dicant, non habent omnino quod dicant. Quid ad nos? Nemini invidemus, legant nobis hoc de Scripturis, & credimus. Hoc inquam, vobis ex Canone divinatorum librum legant, tot Civitates, quæ usque ad hodiernum diem Baptismo per Apostolos sibi consignatum tenuerunt, propter Aphrorum sibi cognita Crimina periisse à Fide Christi, & denuo Baptizandos esse parte donati, atque inde cæteris Gentibus, quæ nondum audierunt, predicandum Evangelium. Hoc nobis legant. Quid morantur? Quid tergiversantur? Quid impediunt Salutem Gentium? Legant hoc, & cum ipsa Lectione novos Apostolos mittant ad tot gentes Rebaptizandas. Aug. de Unit. Eccl. Cap. xvii. I wish those of the Anabaptists that are able, would consider well this Passage, and apply it to themselves, who boast themselves to be the sole Church, and Successors of the Apostles.

and

and the *Followers* of the *Lamb*, by any *express* Text or *Genuine* Deductions? This is but *just*, according to your own way of *arguing*, and your *positive* *States* and *Affertions*, without any manner of *Proof* or even *shadow* of *Reason*, and of as great *Importance* as the *Case* of *Infant-Baptism*, and therefore shall not *court* you to it, but *demand* it of you, and you are in *honour* and *conscience* oblig'd to answer it, and it importeth you as much as your *Salvation* itself, or you are in danger of having the *Tables* turn'd upon you: Prove then, if you can, that this *Age* we live in, and that immediately preceding, come within *limited* time for the *Apostolical* Reign of the *Beast*, the *Dragon*, the *Whore*, *Antichrist*, and the *Church* in particular, under which you have, and at present live, to be a *Branch* of *Antichrist's*, and the *Beast's* Kingdom. Prove her *Doctrines* and *Worship*, *Antichristian* and *Idolatrous*, and her *Martyrs*, obstinate *deluded* *Fools*, and justly *punish'd* for being *Rebels*, you can, and to have *died* in a *wrong* Cause. Prove these things first, and then *draw* your *Consequences* for fear you *publish* your selves to be *false* *Propheets*, *Deceivers*, *Hypocrites* and *Liars* [Forgers of *Heretical* and *damnable* *Doctrines*] as well as *Slanderers*, such as shall be for ever shut out of the *New Jerusalem* because never *Register'd* in the *Lamb's* *Book* of *Life* *Rev.* 21. ult.

But *supposing* the *Case* even such as you, as *vainly* *weakly*, as *wickedly* and *maliciously*, and even *blasphemously*, would make it, which yet is impossible as to the *whole* *Church*; what have you to do *uncall'd*, *unsent*, *unbaptiz'd* (as the *Author* states the *Case*, *supposing* a general *Defection* and *Apostacy*, and *Baptism* Administred by *Sodomites*, *Egyptians*, &c. *invalid*) to take upon you to *Teach*, *Convert*, *Baptize*. Can you shew any *Warrant* out of the *New Testament* for this your *Undertaking*? May not that be retorted upon you, which this your *Author* replies

those Ministers of the Church of England, who de-
 d their Orders from such as were formerly in
 mmunion with the Church of Rome? 'What have
 anticbrist's Ministers to do to take God's Word in their
 Mouths, or to declare his Ordinances, seeing they hate
 be reformed, and have cast God's Word behind their
 backs, Psal. 50. 16. If you cannot prove your
 es to be stirred up by the Spirit of God, then
 y by what Spirit? Then what have you to do
 this matter Ay, but you find your selves
 ngly mov'd and push'd on by the Spirit of God to
 aim War, and bear Testimony against this spiritual
 m, Babylon, Egypt, Antichrist, the great Whore,
 Dragon, the Beast, Idolaters, Unbaptiz'd, Uncir-
 cis'd Philistines. The Spirit within you com-
 nds you to go Teach all Nations, to Convert, to
 ize, &c. Your Heart waxes hot within you,
 Fire is kindled, and now behold your Zeal for
 Spiritual Temple of the Lord, Come out of Baby-
 ny People, that ye be not Partakers of her Sins, and
 ye receive not of her Plagues, Rev. 18. 4.
 But stay a little, my Friends, not too hasty! you
 a strong Impulse upon your Spirits, your Zeal
 p; you find your selves extraordinarily mov'd,
 to work you must go, or wo unto you if you
 t Preach the Gospel, and Rebuild the Spiritual
 mple, &c. But what Texts do you find to au-
 ize this Undertaking of yours? Of you, who
 e no ordinary or outward Calling to Preach, &c.
 t said any where in all the New Testament, that
 Spirit of God would put this work into the
 nds of private Persons, Unbaptiz'd not actual Mem-
 of Christ by Baptism, that are not Christians?
 y prove this if you can. But you are extraordi-
 ly call'd by God and not by Men, (now we come
 e to the Point) tho' Unbaptiz'd, and have no
 ward Call. [Unbaptiz'd, I mean with respect
 your first starting up.] But how do you prove
 this

this your *Mission*, by what *outward Evidences*, or *Tokens* of extraordinary immediate *Vocation*? do you make this appear to others? This is absolutely necessary that others should have Ground to believe this your *Vocation* or *Mission*; or in the place, they are under no Obligation to receive hear you; nor secondly, do they sin by rejecting, passing you, stopping your Mouths, because without manifest Proof, and visible, sensible Demonstration, they cannot distinguish you from Cheats, Impostors, False teachers, as coming in your own Name, and not God's, nor with his Authority and Commission. Besides thirdly, there are no Grounds from Scripture nor no Occasion that we can meet with for such extraordinary *Vocation* as is pretended, because no possibility of a general Failure of the ordinary *Vocation* as is presum'd, it being Establish'd upon Promise and Veracity, and Omnipotency of Christ himself, that no Powers of Men, or of Hell it self, shall ever be able totally to annul it or abolish it. Such a Failure as this, would unbinge Christianity it self, and reflect eternal Dishonour upon God, and prove all the Promises of the Gospel to be a meer human convention, and an Imposture, and banish the very Name of a God and Religion out of the World, and so to invert and undermine our common Hope. The fourthly, there are no such Passages to be found in the Revelation, that imply such a general or total separation from Christianity as you suppose, and has been hinted already; In what Chapter, in what Verse do you find it, as to give any Ground for such extraordinary *Vocation* of Unbaptiz'd private Persons to the work of Preaching, Converting or Baptizing, the direct contrary: The very Passage so much you open the Mouths of you, and many others of the Separatists and Enthusiasts, Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not her Plagues; seems to contradict your most specious

mentous Pretences. My People, this supposes a People of God already in being, (a People by Appropriations, a People in actual Covenant with God, God being their God by Appropriation, a Chosen and Elect People, a Segullah, a Royal Priesthood, Kings and Priests, Rev. 1. 6. a Holy Nation, Exod. 19. 6. Pet. 2. 9. See Rom. 5. 10. Even a Church, a Spiritual Temple) before their being called out, even this Mystical Babylon you so loudly enveigh against: If so, then it follows, if a People of God, it is, Members of Christ, it must be by Compact Covenant, for none can strictly be termed God's People, but such as are in actual Covenant with him; if in Covenant, then it follows by some outward sign, (for we read of no Covenant between God and People without) then under this last and Gospel-satisfaction, by what Sign but that of Baptism, we read of no other under the Gospel; and it by Baptism, then by such as had Power to Baptize; but we read of none but such as were call'd to the Ministry that have this Power under the Gospel; if by Ministers externally call'd, (for we know of others since the Apostolical Age;) and if so, then evident here's a Ministry, and a lawful one too, in the worst Times of Antichristianism, such a Ministry as is own'd even by Christ himself, when the Sons of Babylon were at the very height, when the Cup of her Abominations were brim-full, and when Babylon was ripe for Judgment, even just before her Downfall. If this Deduction will hold good, I fear not but it will, even this will follow too, all you can say to the contrary, that even Infantism must be lawful, and according to the Will Institution of Christ himself. Suppose the Universal Prevalency of Antichristianism in your Nation at any Period you please to fix for it; by your own Confession and Acknowledgement, this Pedobaptism catch'd by Antichrist, and that for many Ages, under Antichrist's Reign generally practis'd,

and yet here were God's People and Saints who were Baptized in their Infancy, and these call'd out of Babylon, and rescu'd from her Judgments. Fifthly, There's no Colour, not the least tittle and shadow of a Pretence for your immediate or extraordinary Vocation; God in his Providence is not wont to exert himself in an extraordinary manner, or make use of extraordinary Means, but when the Ordinary fail, are insufficient to his Purposes and Designs; especially if we consider and remember, that notwithstanding all the Efforts of Antichrist, and Persecutions gainst, and Prevalency over the Church; yet all, in the Revelations it plainly appears that God preserved the Church still, and the Destruction of Babylon was to be for the Rescue and Deliverance of Christ's Church and Chosen. What occasion then is this your extraordinary Vocation, since here's a Church and Ministers, and Saints, and Ordinances? Is it more natural and feasible to conceive that Christ would rather stir up the Spirits of Persons by their Vocation and Function, adapted for the great Work of Converting the Jews and the Unbelieving World, and for Propagating the Gospel, than employ Persons extraordinarily call'd) especially since there's no Promise or Prophecy to encourage or countenance such a Notice. But, sixthly, since you have set up for extraordinary Ministers in this latter Age of the World, and therefore would be receiv'd as the only true Ministers of Christ

now in the World; is it

reasonable you should
 * Cupio ostendant mihi ex qua authoritate prodierunt. Si alium Deum prædicant, quomodo ejus Dei rebus & literis & nominibus utantur, ab quem prædicant? Si eundem, quomodo aliter alter? Præbent se Apostolos esse; dicant Christum iterum descendisse, iterum ipsum esse, iterum Crucifixum, iterum mortuum, iterum resuscitatum enim Apostolos solet facere, dare illis præterea virtutem eadem sedendæ, quæ & ipse. Volo igitur & virtutes eorum proferre, nam agnosco maximam virtutem eorum, qua Apostolos in perversum amittuntur. Illi enim de mortuis vivos faciebant; isti de vivis mortuos faciunt. Tertull. de Præscr. Cap. xxx.

bit and produce * your

entials: Extraordinary Ministers should give extraordinary Evidences of their Commission and Authority. Christ instituted an ordinary standing Ministry, or Priest-hood in his Church, and hath promised to Support it till his second Coming. You say it hath fail'd since, and none but your selves are the Ministers of Christ, and have put the Church and Gospel-Ministry upon a new Foot. Pray, prove unto us, whether that we ought to take your bare word for it, or show us your Commission. Under the Law, every Prophet (for a Prophet in the strict Notion, was always look'd upon as a Minister of God, extraordinarily or immediately call'd, and sent) was oblig'd by some Sign, to give Testimony of his Mission, or to be look'd upon as a wicked Impostor, give some extraordinary Sign, or work some Miracle, or he was to be put to death; So Deut. 18. 20. But the Prophet which shall presume to speak a word in my Name, which I have commanded him to speak; or that shall speak in the Name of other Gods, even that Prophet shall die: And if thou shalt say in thy heart, How shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously, thou shalt not be afraid of him. So that from this Passage, we may observe two Notes to know the false Prophets by. (1.) If they teach new Doctrines contrary to the Faith already deliver'd or establish'd by the Word, or new Objects of Worship. Or (2.) Foretel such things as never are accomplish'd, or come to pass, according to that of Jeremiah; The Prophet, which prophesieth of Peace, when the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath not sent him, Chap. 28. 9. But more particularly. There are divers other Texts in the H. Scripture, from whence we may make good our Assertion, that extraordinary Ministers or Prophets, were oblig'd

to give Proof of their Mission by some Signs or other either by working Miracles, Perdition of things to come, or by revealing some secret thing out of the way of human Knowledge. Thus for instance, Moses was afraid to deliver the Message of God (altho' he appear'd unto him in an extraordinary manner, Exod. 3. 4. &c.) unto Pharaoh, Behold they will not believe me, nor hearken unto my Voice, for they will say, The Lord hath not appear'd unto thee, Exod. 4. 1. And accordingly God gave him the Power to work Miracles Exod. 4. So presently after, Joshua his Successor, he receiv'd his Charge from God, he magnified him in the sight of all Israel, that they might know that God was with him, as he was with Moses; and this was manifested by the miraculous dividing, or parting of the Waters of Jordan; as afterwards, by the falling down of the Walls of Jericho, Josh. Chap. 6. By the Sun and Moon standing still at the Word of Joshua, Chap. 10. 12. So we find Samuel's Vocation to be a Prophet confirm'd by his foretelling the Destruction of Elie's House 1 Sam. 3. 18. And in the 19th, it's said, The Lord grew, and the Lord was with him, and did none of his words fall unto the ground; and that [by the] all Israel, from Dan, even to Beersheba, knew that Samuel was establish'd to be a Prophet of the Lord, ver. 20. Again, Samuel prayed, and offered Sacrifice unto the Lord; upon which, the Israelites obtain'd a signal Victory over the Philistines, Chap. 7. See other instances likewise in Elijah and Elisha, Isaiah, &c. but these are enough to prove that the Prophets always gave Testimony of their Mission from God, by some extraordinary, nay, sensible Signs; and accordingly we find, the Jews demanded Signs of our Saviour to attest his Mission, Matth. 12. 38. 16. 1. Mark 11. John 16. 30. See 1 Cor. 1. 22. And our Saviour himself appealeth to the Works he did, as the irrefutable Signs of Divine Mission, viz. His Miracles. Now this Demand of the Pharisees to our Saviour

news beyond even contradiction, that the *Jews* were wont to require somewhat extraordinary from the *Prophets*, to prove and attest their Mission, before they receiv'd or acknowledged them as such. But also *Miracles* were the usual Test, yet not the only; there were other Marks to judg them by. As an unusual Piety and Austerity of Life, joyn'd with Agreeableness of Doctrine with the preceding *Prophets*, and Conformableness likewise with their Predictions, and not thwarting and contradicting them. Whereas, the contrary to all these, were the indubitable Marks of *Impostors* and *Hypocrites*. I might proceed, and produce the same Credentials for the *Apostolical Mission*, how that *Christ*, when he sent them out to Preach, gave them the Power to work *Miracles*, were it necessary; but it being so obvious, I shall not insist upon it at present: All the Inference I shall make from what I have just now laid down, is only this, That since you have not sufficiently evinc'd your ordinary Mission, and upon those Topicks laid down in your Confession of Faith, (as I think) cannot; and that since some of your Fraternity being sensible of the Unlikelihood of succeeding that way, have betaken themselves to this, of an immediate and extraordinary Vocation, if you cannot demonstrate it by *Miracles*, it must follow, that you have no Vocation, no Mission, no Ministry at all.

But to return after this short Digression, from what I urg'd as to the *Prophets* out of the Old Testament; Thence it appears, that the *Jews* had a Rule and Signs whereby to distinguish false from true *Prophets*; otherwise they could never be secure from being impos'd upon and misled. *Miracles* were then the ordinary Rule to the *Jews*, to judge of extraordinary *Ministers* or *Prophets* by; and this Rule, you see, was establish'd and given by God himself; and accordingly the *Jews* examin'd their *Prophets* by this Rule, and hereby could not be impos'd upon, but by

their own Neglect and Default, and at their own Peril. But perhaps you may object, we read of divers Prophets among the Jews, who were true Prophets, and receiv'd as such, without working any Miracles. I answer, we do, and no mention of any Miracles wrought by them; but doth it hence follow, that they wrought none? Tho' the working of Miracles was the grand and establish'd Keeling, or Test of their Mission, and no Question was generally requir'd and comply'd with, yet it was not the only one: I have shew'n you some others already, and should now add another of St. John Baptist, but that I reserve it to its proper place afterwards. Again, besides, 'tis highly reasonable it should be so; nay, this is the least that can be expected in the Case before us, to demand such an Exertion of marvellous Works, or to give Proof of such extraordinary Gifts as the Apostles did; I say at least, because otherwise we should be at a great loss, and not able to distinguish true Ministers of Christ from false ones, especially, supposing an Agreement in all Fundamentals and Essentials in Religion otherwise; but, at this time of Day, to set up new Articles of Faith, new Doctrines, it's to shew that this last Dispensation by Jesus Christ, is imperfect, and so to be done away, to make way for a more perfect, a new one, and a better, so that whoever (as 'tis suppos'd to be your Case) pretends to a new Dispensation, by introducing new Doctrines, new Fundamentals, a new Ministry, they are obliged to exhibit, or bring new Credentials to assert their Mission, and to vouch their Doctrine; nay, and as the Miracles of our Saviour, bringing in a more gracious and a nobler Dispensation, far surpassed those of Moses (as might be made out by many Discriminations, and which you will not dispute, and therefore unnecessary to be insisted on here) for the parity of Reason, they are oblig'd not only to do such Works as never Man did, nay, greater than ever we

by our Blessed Saviour himself, otherwise they
 serve no Credit, and ought to be rejected as Im-
 postors, and the new Doctrines they Preach as Lies, and
 liable to *Eternal Vengeance*, as undoubtedly all
 the Prophets are under the Gospel, as hath been shewn
 ready in this Discourse. But once more, tho'
 Miracles under the former Dispensations were necessary,
 and under the latter, but for a time (especially at
 the beginning) till the Faith should be sufficiently
 confirmed by them, (and the Mission of its Promulgers
 thereby ascertained) and afford all reasonable and un-
 derstanding Men, sufficient occasion to embrace it,
 and yield up themselves unto it upon that account,
 giving them all possible Satisfaction as to those
 matters of Fact, which could leave no place for In-
 dulgence: But now I must tell you, tho' you had
 the Power even of working Miracles, we are most
 strongly cautioned against you. Your teaching
 new Doctrines, and Pretences to an extraordinary Vocati-
 on with truly discerning and serious Persons, would
 render you but the more suspicious; If a Prophet shall
 give you a Sign, or Wonder, and it come to pass, if it be
 tempt, to follow strange Gods, we are not to hearken
 unto such, Deut. 13. 1, 2. Our Saviour forewarns us,
 that in the last Days false Prophets shall arise that
 shall shew great Signs and Wonders, insomuch, that if it
 be possible, they should deceive even the very Elect,
 Matth. 24. 24. And the Apostle saith, That the com-
 ing of the Man of Sin, should be after the working of Sa-
 tan with all Power and Signs, and lying Wonders, 2 Thess.
 2. 9. So that from these Scriptures, all the Faithful
 are plainly and expressly fore-warn'd and caution'd a-
 gainst all the Pretenders to an extraordinary Call and
 Mission, the very Drift and Importance of them is for
 the very end, to secure all the Faithful from the Delu-
 sions of such Deceivers; implying, that the end of
 these Signs and lying Wonders, by the wily Contrivances
 of Satan, are to give Countenance to their pretended

Missions and *false Doctrines*, and both at once, there being no other Reasons assignable for them. The very setting up an *extraordinary Mission* after the *Apostles time*, let it be in what Age it will, proves itself to be a *Satanical Delusion*, there being no Instances producible of this kind after the Canon of Scripture was fix'd. They took care in their own Times, in all places where they planted the Gospel for an *Ordinary Ministry* and *Succession*, and so left it to the Blessing and Protection of Christ, there being no farther Use for the *Extraordinary*. And hence the Apostle sharply reproveth the *Galatians* for forsaking the true Gospel, and embracing a new one, preach'd unto them by *Deceivers*, who gave out they had an *extraordinary Call or Mission*, and boasted of their *immediate Gifts*, and assumed unto themselves a greater Authority than St. Paul's. To this purpose, we read these false Apostles and Seducers, to succeed the more effectually with these Galatians, opposed unto the Practice of some other Apostles, in conning the use of legal Ceremonies, Chap. 2. 6. in order to reduce them to legal Observances, see Chap. 4. Chap. 6. 13. with the Oxf. Paraph. But among these, there's one particularly aim'd at by the Apostle, Chap. 5. 10. — 'But he that troubleth you, let him bear his Judgment, who ever he be. 'It seems to have been one Person chiefly that endeavour'd to seduce them, who, as some say, was Cerinthus, who liv'd in the Apostles times — and taught very many Heresies like Gnosticks, but particularly, that Christ was meer Man, that Circumcision was of force, that the Resurrection was to be in the World, and to begin at Jerusalem — where the Saints were to live 1000 years in all voluptuousness and Sensuality, after which manner him was also noted to have lived, which might give occasion to this Apostle here to write so sharply against these &c. Chap. 6. 13. to take notice, that even these Doctors did not even live Religiously according to

law it self, Oxf. Annot. What is said here of
 thus, might, I question not) with as equal Pro-
 bility, be apply'd to that *Primogenitus Satanae*;
 first-born of Satan, *Simon Magus*, if we compare
 the 17th verse with Chap. i. ver. 6, 7. I marvel that
 are so soon removed from him that called you into the
 name of Christ unto another Gospel. But there are some
 that trouble you, and would pervert the Gospel of Christ.
 And that which seems to confirm it, is, that this
 Simon Magus did not only endeavour to introduce a
 new Gospel, but to give

*Ego sum Sermo Dei, ego sum
 Spectosus, ego Paracletus, ego
 Omnipotens, Ego omnia Deus;*
*Hieron. Comment. ad cap. xxiv.
 Mat. apud Grab. spicileg. Patr.
 Sec. i. p. 307.*

himself out to be the λόγος,
 the Word of God, and so
 pretended to an extraordi-
 nary Mission, such as Christ
 himself most truly averr'd,
 and wrote Books un-
 der the Name of Christ and his Disciples, which is e-
 quivalent to the Publishing a new Gospel, because in
 these, He and his Partner Cleobias wrote contrary
 to Christ's and his Apo-
 stles Doctrines; and besides,

as read in the Apostolical
 Constitutions, that he wrote
 extended Confutations of
 the Creation, Prophets, A-
 postles, &c. as we are told
 by the same Learned Mr.
 Cave; And that our Apo-
 stles, in all likelihood, might

*Οἱ δὲ μαγὼν ὅτι περὶ Σιμωνῶν καὶ
 κλεόβουσι ἰσθὶ συντάξαντες βιβ-
 λίαν, ἐπὶ ὀνόματι χειρῶν καὶ τῶν
 μαθητῶν αὐτοῦ περιέφερον εἰς
 ἀπάτην ὑμῶν, τῶν πεφιλημέ-
 των χειρῶν καὶ ἡμᾶς τὸ αὐτὸ
 δόξαται Constit. Apost. c. 15. ap
 Grab. spicileg. Patr. Eccl. Sec.
 i. p. 305, 306, 307.*

they intend, or mean, *Simon Magus*, and have re-
 spect to his Doctrines in this Epistle, may be fairly
 conjectur'd from Chap. i. ver. 8. But tho' we [Pe-
 trus, James, any of the other Apostles, or my self] or
 even an Angel from Heaven, [a real Angel, or the
 Devil transfigured into an Angel of Light in his Members,
 in *Simon Magus* calling himself the Power of God, the
 Word of God] should preach any other Gospel [con-
 trary

trary to, or upon different Principles from my Doctrine unto you, than that [already] preach'd unto you let him be accurs'd.

As this *Simon Magus* and his Followers preach new Doctrines, a new Gospel contrary and in Opposition to Christ and the Apostles, so its plain they form Schisms against them, set up for extraordinary Ministers spake evil of Dignities, viz: the Apostolical Office pretended to work Miracles too in Confirmation of the Doctrines and Authority. As for their forming Schisms, and drawing of the Galatians from the Apostle's Communion, viz. St. Paul's, its evident from this Epistle; and to promote a Separation from the Apostle's Doctrine and Communion, they us'd all possible Endeavours to lessen and run down his Authority [I.] By insinuating that he acted contrary to the Apostles Practice; upon which Suggestion he argueth for himself, by urging, That he learn'd not the Gospel, or receiv'd it from Man, but God, Chap. ver. 11. 12. To this he answers, (1.) That at this Revelation made unto him, and his Mission to preach the Gospel, receiv'd immediately from Christ himself, He did not confer with Flesh and Blood, or the Advice of any Man, no not of the Apostles themselves, but proceeded as the Holy Spirit conducted and directed him, ver. 16. And then, (2.) in reference to the Business of Circumcision, allow'd and commanded by the other Apostles, and wherein St. Paul differed from them, by Teaching, That it was forbidden from being obligatory, that it was a Sin to practice in practice; nay, positively, that it was a Subversion of Christian Liberty, Chap. 5. ver. 1. and expressly to the Galatians, If ye be circumcis'd, Christ shall profit you nothing, ver. 2. and therefore charg'd Peter to stand Face with Dissimulation, and some others of the Apostles, for their too forward Compliance with the Jews as to this and some other legal Observances, as Walking uprightly, and according to the Truth [

erity] of the Gospel, Chap. 2. ver. 14. but here-
 iving Countenance and Encouragement to the Ju-
 ng Christians and Seducers, and laying a Stumbling-
 e in the Way of the Gentiles: Then (3.) that
 ever these Seducers might urge from the other
 les Examples and Practice, he answers, That in-
 when he did acquaint even the other Apostles
 the Gospel he preach'd, [viz. Of the Ceasing of
 s's Law, which he [usually] preacht among the
 iles, Chap. 2. ver. 2.] that he had no Opposition
 n them, no one offer'd to contradict him, or for-
 him to do so for the future, ver. 3. consult the
 Paraph. & Annotat. on the Place. But [II.]
 ese Seducers to vilifie and render St. Paul's Autho-
 contemptible here among the Galatians, by urg-
 that his Authority was inferiour to That of the rest
 the Apostles, that he had been a Persecutor of that
 gion he now profess't, and was not one of those who
 company'd with them all the Time that the Lord Jesus
 nt in and out amongst them, Acts 1. ver. 21. had
 er seen Jesus in the Flesh, nor heard him before
 Ascension, but receiv'd the Gospel, and his Com-
 ion to preach it, from Them, and therefore subject
 them; and that what he acted contrary to their
 ctice was only his own private Fancy and Judg-
 t, and upon that Account not to be regarded or
 led. To this St. Paul answers at large most con-
 ingly, That as he had not receiv'd the Gospel from
 n's Instruction, but by immediate Revelation, Chap. 1.
 . 11. 12. so likewise his Commission for the Apostle-
 was not of Mens Election, but by Jesus Christ,
 . 1. and 16. and so in consequence of this, no
 ys subject unto the other Apostles, or inferiour to
 m, having as immediate a Call as any of them,
 al to any of them, not a whit behind even the very
 fest of the Apostles, 2 Cor. 11. 5. And to convince
 se Galatians and false Teachers, that he was no way
 ict to the rest of the Apostles, or oblig'd in all things
 to

to take measures from them, he adds, That after he call'd to the Apostleship by Christ himself, receiv'd Mission and Baptism, He did not presently go directly to the Apostles to Jerusalem, but went to Arabia, Preaching the Gospel, and doing the Office of an Apostle, Gal. Chap 1. ver. 17. and did not go to Jerusalem, where the Apostles were chiefly Residing till three Years after his Conversion, ver. 18. to see he be acquainted with Peter, and then was fourteen Months before he went to Jerusalem again; but the Apostles altho' the false Brethren and Seducers had made a great Noise about him for preaching down the Observance of Legal Ceremonies, had nothing to object against him, nor could find any fault with his Doctrine or Practice, Chap. 2. But when they fully understood that the Apostleship of the Gentiles was allotted to him, they own'd him immediately, and gave him the Right of Fellowship, ver. 7, 8, 9. And as a farther Demonstration that he was no way subject or inferior to them, He tells the Galatians, That he reprehended Peter himself publicly at Antioch; and besides he was so far from being instructed by the Apostles, even the Chief of them, whose Authority the false Teachers pretended to be over him to the Galatians, that he instructed them again, But of those [that is, Apostles] who seem'd to be [and really were] somewhat [more than ordinary Ministers of Christ,] whatsoever they were [as to external Advantages, Apostles before me, have convers'd with the Lord, heard the Gospel from his Mouth, seen his Miracles, &c.] it maketh no matter to [that I should alter my Doctrine or Practice;] God conceiveth no Man's Person, nor [bestoweth grace upon me that want them;] for they who seem'd to be somewhat in [that] Conference, [concerning that Controversie,] addeth nothing to me [more than I have before, either by their Instruction, Authority, or Opposition to make me change my Opinion,] Oxf. Paraph. on

but contrariwise *acknowledge* him for the *Apostle* of the *Uncircumcision*, &c. Thus much I thought necessary to represent the *Artifice* of these *damnable* *seers*, to run down this *Apostle* by way of *Confrontation* with the *contrary Practice* and *Authority* of the *other Apostles*; tho' 'tis not to be doubted, but *Simon Magus*, and other *false Apostles*, endeavour'd every way what they could to oppose and beat down *Apostleship* it self, tho' an *extraordinary Authority*, immediately from *Christ* himself, even by assuming themselves a more *extraordinary one*, by pretending a *new Gospel*, and new *Miracles*, new *Signs* and *orders* to attest it, corroborate and establish it. To this purpose *Simon Magus* is recorded by *Ecclesiastical Writers* of great *Antiquity* and *Veracity*, to impose exceedingly upon the *People* by many *strange Feats* he performed, or *Miracles*, with divers of his *Followers*, and particularly one *Marcus*, as we find in *Iraneus*, inso-
much that *Monuments* were erected to *Simon Magus* by the *Heathen Romans* themselves, as unto a *God*, Multitudes drawn from the *Faith* by them. To the same Purpose, and with respect undoubtedly to him, or some of his *Followers*, or such like, the *Apostle* refers, *Gal. 3. 3.* O foolish *Galatians*, who bath been bewitched you, [by *Sorcery*, *Enchantment*, *lying Wonders*, and stupendious *Feats* cast a mist before your eyes, bereft you of your *Understandings*, formerly illuminated by *Faith*, the *Operation* of the *Holy Spirit*, and confirm'd and establish'd by real *Miracles* wrought by the true *Preachers* of the *Gospel*, for this *Word* of *Moses*, seems to be oppos'd to *Δυνάμεις*, ver. 5. *powerful, mighty Works*, which were the *ward Evidence* of the *Divinity* of their *Doctrine*, *Holy Faith*, and their *Mission*, as *Βασανίαι*, the *ascination*, *Sorceries*, *Præstigiæ*, or *jugling Tricks* of *Simon Magus*, and such like, to gull and delude ignorant and *stupid People*, such as these *foolish, sottish Galatians* were reputed to be, were for the *Countenancing*

cing of their Novelties, and Hellish Doctrine, and
 bolical Mission, to draw them off from the Faith
 Communion of the Apostles: Of these the same Ap
 seems to speak again, 2 Tim. 3. 8. Now as J
 and Jambres [the Egyptian Magicians withstood
 contested for Preeminency with Moses] [so do the
 ceivers, Simon Magus and himself, his Followers]
 resist the Truth [preached by us the Apostles, and
 Commission and Authority too by pretending to a higher
 more Divine] Men of Corrupt Minds, [or depr
 Judgments, prejudic'd thro' Pride, Ambition, En
 Emulation, Covetousness, Self-Interest, of
 worldly Spirits, [Reprobate concerning the Faith,
 rejecting it, or apostatizing from it,] having lov'd
 present World, by chusing sinning, and to preserve
 Estates, and to procure their Ease, and pursue their
 ward Advantages and Pleasures, rather than suffer
 Righteousness Sake, and the keeping of a Good Conscience
 towards God. So in the Revelations, Chap. 13.
 read of another Beast (to follow your own In
 pretations, and of some other Sectaries, to unde
 stand it of Antichrist, or Hereticks) coming up out
 the Earth — that did great Wonders, so that he ma
 Fire come down from Heaven on the Earth in
 Sight of Men, and that he deceived them that dw
 on the Earth, by the means of those Miracles, wh
 he had Power to do, &c. ver. 13. 14. and of
 three unclean Spirits that came out of the Mouth of
 Dragon, and out of the Mouth of the Beast —
 out of the Mouth of the false Prophet; its said they w
 Spirits of Devil's working Miracles, Rev. 16. 13.
 So Chap. 9. we read of some that repented them
 of their Sorceries, & *αμαρτιων*, ver 21. of false Prop
 who, no doubt, if they could, pretended to w
 Miracles to prove their Mission, such as it was,
 order to bewitch or deceive the Ignorant, and the
 fore are said to follow the Doctrine of Balaam
 Rev. 2. ver. 14. and of Jesabel, who gave her

to be a Prophetess to seduce the People, ver. 20.
 at to close up this Observation, and to shew,
 probability, this word *ἑρῆσις* was us'd in the
 I have urg'd in, in the Catalogue of the
 and Immoralities and Vices of these Ravenous Wolves,
 spiritual Assassins, the Apostle reckons that too
 mon Practice of them; *Witchcraft, φαρμακία, Cha.*
 6. The doing strange Feats by the Assistance of
 mal Spirits, to give Reputation to their new and
 trons Doctrine, and to delude the People into an
 nion of the Divinity of their Mission. To this
 ose it will not be amiss to subjoin that Observati-
 of Tertullian, concerning the most antient Here-
 ; 'The Commerce, saith he, of Hereticks, with
 magicians, Jugglers, Astrologers, and Philosophers,
 Men addicted to curious Arts, such as Alchimy, &c.]
 nothing. All their NOTE every where, is, Seek and
 shall find; So that by their Comrades and Conversa-
 on, you may take an Estimate of their Faith: Their
 life and Practice is a true Index of their Doctrine,
Præscr. adv. Hæret. 43. Besides the Apostle, Chap.
 19, 20, 21. Enumerating the Works of the
 b, seems to give some sort of Description of Si-
 Magnus, and the rest of his Followers; He was
 oted for his Filthiness and Uncleanneß, as for his
 witchcraft [or Sorcery] and juggling Arts, and one
 of his Doctrine was to teach the licentious Use
 Women, and he carried about with him an impu-
 prostitute, call'd Selene, the Companion of all his
 minations, whom he would have reputed for a
 vinity or Goddess. To overtop the very Apostles
 themselves, he gave out that he deliver'd the Law on
 unt Sinai to Moses, in the Person of God the Father;
 at in Tiberius's Reign, he appear'd seemingly in the
 son of the Son, and afterward, that he descended
 the Apostles in fiery Tongues as the Holy Ghost. Me-
 der his Disciple was a noted Magician, *Aug. Hæres.*
 and over and above Baptiz'd in his own Name, to
 shew

shew that he *assum'd* an *Authority* above that of *Apostles*, whom he pretended to have had from him. The whole *Drift* and *Aim* of these *Hereticks*, *Seducers*, was to *divide* the *Church*, and *cause* a *Separation* from the *Apostles Doctrine* and *Communion*; This was *Satan's Masterpiece*, and did more *Mischief* always to the *Church of God*, than all *outward Force* or *Persecution* of the most *malicious* *barbarous Tyrants*; 'Twas this *Design* that gave rise to the *Sham-extraordinary Call* then, in opposition to the real *extraordinary Vocation* of the *Apostles* themselves; to the *sham-Impulses*, *Inspirations* or *Gifts* in opposition to the genuine *Xaρισματα*, or *Gifts* of the *Holy Spirit*, so eminent in them and the *Converts* of that *Age*; to the *juggling Tricks* of *impious Hereticks*, in opposition to their true *Ministry* to their *Converts*, &c. and all to *undermine* the *Faith* and to *obstruct* the *Propagation* of the *Gospel*, for the *Enlargement* of *Satan's Kingdom*.—Hence the frequent *Exhortations* of the *Apostles* to all their *Converts* in their *Epistles*, to *adhere* firmly to the *Faith* and to *beware* of *Seducers*, *false Teachers*, who were every where as *diligent* to *Pervert*, as the *Apostles* to *Convert* them: Thus *Phil. 3. 2.* Beware of [avoid] *Dogs* [*Hereticks*, *false Teachers*, *Prophane*, *Unclean*, *out of the Church*, *out of the Covenant* of *Grace* however pretending to an *extraordinary Mission*, and calling themselves the *Ministers of Christ*;] Beware of the *Conscision* [*that is those who would oblige you to Circumcision*, which tho' formerly the *Sacrament* of *Faith* and of *Institution* into the *Covenant with God*, is, as practised now by them, no more than a *meer cutting* of the *Fore-skin* or *Conscision*, as it's a *tearing asunder*, as *Dogs*, *out of the Church of Christ*; See *Oxf. Annot.* on the place. Then *Coloss. 2. 18.* Let no Man beguile you of your *Reward* by a *voluntary Humility*, and *worshipping* of *Angels*, intruding [*himself*] into [*the knowledge*] of those Things [*concerning God and Angels*] which

th not seen, [not revealed or taught by God] &c. and not holding the Head [Christ] &c. Head, that both of Men and Angels, Chap. 1. 18. There- neither any one Angel, nor the whole Nature Angels could be our Head. ' By our Pastors we are united to the Apostles; by the Apostles, to our Lord; and by him, to the Father, Ephes. 2. 20. The De- ceivers [these pretended extraordinary Ministers] seem not to have had any Consideration of the Unity of the Church, or of one Head but attributed, one Function to one Angel, another to another] or rather industriously designedly to set up a New Head to their New Church, justly call'd by St. John, The Synagogue of Satan, Rev. 2. 9. 3. 9. In opposition to the Church of Christ. The Beloved Disciple St. John, calls these Hereticks we speak of, Antichrist, 1 John 2. 18. He tells us, They went out from us [i. e. the Communion and Unity of the Church of the Apostles,] but were not of us, [that is, were Unstable, Hypocrites, insincere Christians] for if they had been of us [well grounded in the Faith, and sincere in their Hearts and Affections; or if their Hearts had been right in the Love of God, Acts 8. 2. And the Love of the World less valent in them than the Love of God, and the Love of Brotherhood, the Christian Fraternity] they would, doubt, have continued with us; but they went away, that they might be made manifest [known and shew'd to all] that they were not of us, [that is, no Christians at all, but egregious Dissemblers, and corrupt Hypocrites.] Hence, upon their Violation of the Churches Unity, all those Strifes, Variance, Emulations, Malice, Bittings, Gal. 5. 20, 21. Biting and Devouring, ver. 15. Hatred of the Brethren (so often mention'd by St. John particularly, 1 Joh. Chap. 4. ver. 20.) the unceasing, never failing, individual Marks of Sectaries, the indelible, inseparable Character of those who lay Claim to extraordinary Vocation to the Ministry, nothing be more notorious and palpable

that their Rage and Rancour against those of the true Communion, that they forsake, as the Holy Scriptures themselves most amply testifie, and all the Histories of Hereticks, their Books, Preachments, Prayers, Conversations, Airs, Gestures, Looks, &c. to this Day. Hence they are described by the Apostle Paul, 2 Tim. 3. 3. Disobedient to Parents, [I suppose especially means, if their Parents happen to be Members of the true Church] unthankful [ungrateful, ascribing Kindnesses done unto them as their Due, and an Honour to them that do it] without natural Affection, [without bowels, unmerciful to all not of their Clan, and Kidney] Truce-breakers [Violaters of their Baptismal Vow and Covenant, if Baptiz'd in the one Church, Christ their Head, of their Duty to the spiritual Superintendant of that Love and Charity they ow'd unto their Brethren their once Fellow-Members,] false Accusers [by their incessant Railings and Invectives against the Ministers of Christ, and the true Members of the One Church—] having a Form of Godliness [an outward Shew or Profession, for no other end than to be seen and observ'd by Men, for their carrying on their temporal Designs, meer Gain and Advantage otherwise, utterly] deny the Power thereof [when they dare appear above-board and have the Reins in their own Hands, free from restraint, as the Histories of all Ages of the Church, to every Hour, more than sufficiently demonstrate. Then, (9.) once more to shew the transcendent impiety, Villany, as well as Blasphemy, of all those who ever that pretend to this extraordinary Vocation, Profession, or Ministry, at this time of day, let it be observ'd, that by all the Instances we meet with in the Holy Scriptures, it appears, that immediate Teaching or Inspiration, goes along with immediate Vocation or Mission; there's no immediate Mission without immediate Communication of the Message; as in the Cases of all the Prophets of the Old, and of Christ and the Apostles in the New Testament. This is so self-evident

at it would be to hold a *Torch* to the *Sun*, to attempt the *Explication* or *Illustration* of it. So that if you can prove your *immediate Mission*, I will make no scruple but you are likewise *immediately taught*, nay, and more than that, That whatever you *Teach*, is equal Authority with, and ought to be held as canonical as the *Scriptures* themselves, or what the *Prophets*, *Evangelists* or *Apostles* wrote. Then I'll, without any more to do, own you as the *Apostles* Successors indeed, as some of your *Progenitors* did, and some of your *Fraternity* of late, as *Tho. Grantham* would insinuate, by a *Title* to a *Book* of his, (which I have not seen) call'd, *The Successors of the Apostles*; when I will readily acknowledg, you may say with the *Apostle St. Paul*, That you are *Ministers*, not of Man, neither by *Man*, but by *Jesus Christ*, *Gal. i. i.* and that what you *Teach*, you neither receiv'd it of Man, neither were you taught it, but by the [*immediate*] Revelation of *Jesus Christ*, ver. 12. Nay, I'll esteem you as equal with the *Apostles*, as to *Authority* and *Infallibility*, and look upon you as *Oracles* and the *Organs* of the *Holy Ghost*; And do the greatest Honour I can to your *immediate Vocation* and *Mission*; I moreover confess, That all else, besides your *Presbyters* and *Disciples*, are without; that is, no better than *Heathens*, and that *whoever gathereth not with you, scattereth*; that is, that all out of your *Fellowship* or *Communion*, are excluded from the *common Salvation without Hope*, *Reprobates*; Withal, I will own likewise, That you are the *Salt of the Earth*, the *Light of the World*, That you are *Oecumenical Bishops*, the *whole World your Diocese*, and the *Conversion of the World your Province*, that you have the *sole and sole Power of the Keys of Heaven*; in a word, all the *Glorious Privileges and Prerogatives* you fancy to your selves, provided you can prove your *Mission* as infallibly as the *Apostles* did, and give positive and express Evidence for the Truth of

your *Doctrines* as they : For, if you will pretend to the *first*, you can't evade the *latter* ; they go hand in hand : *Immediate Mission*, and *immediate Teaching* or *Inspiration*, and as before asserted, the *Gift* or *Power* of working *Miracles* : All these were conspicuous at the same time in the *Prophets* and the *Apostles*, besides *Holiness* and *Purity* of *Life* and *Doctrine*, *Disinterestedness* as to the *World*, and contempt of *Worldly Grandeur*, *Riches*, and *Pleasures* and *Fame* ; all these *Qualifications* are inseparable from such *extraordinary Ministers*, as we have been discoursing of ; and where any of these are wanting the *Mission* will be rendered very suspicious or questionable, you'll easily grant me ; nay, I may say, an *extraordinary Imposture*, and serve only as an incredible *Token* and *Demonstration* of a meer *Chimera*, *Trick*, and *Juggle* : But over and above, I must add one more *Qualification* of an *extraordinary Minister* (such as many of you have pretended unto) and that is the *Gift* of *Prophecy*, never any *extraordinary Minister* without this, that we read of in the *Old* or *New Testament* ; and this hath been always look'd upon as essential, that few *Sects* but have pretended unto it ; and where it hath failed, hath by all knowing *Persons*, been look'd upon as a certain *Mark* of a *damnable Imposture*. I'm sensible, you would be glad if you could tell how to get clear of, and avoid both *one* and the *other Pretention* ; I'm sensible nothing but *Necessity* at this time of *Day*, can drive you to that as your *Refuge*, (if the *Ordinary* fails you, you must run to the *Extraordinary* ; and if the *Extraordinary* fails you, then to the *Ordinary* ; and if neither, *Obstinacy* must keep you up, or your *Cause* must drop, or forego *Ordinances*, and so as it hath been your wont, to the *Quakers* ;) but as you have been forc'd at sometimes to appeal to the former, so you have not been altogether *asham'd*, or *afraid* at other times to venture on the *latter*. And so now I shall give the *World*

specimen of some of your *Talents* that way, and that the twofold Notion of the word *Prophecy*, as a faculty of interpreting or expounding Scripture, or of predicting or foretelling future Events. First then, as *Prophecy* imports the Gift or Faculty of expounding Scripture, I shall present you with a Taste of your illumination. Brother John Canne, in his *Voice from the Temple the Higher Powers*; Printed in the Year 1653.

'This Year, saith he, (to wit, the Year 1648) do I affirm with much assurance, was the Time when the Thrones were set, and the Antient did sit; as is expressed in *Dan.* 7. 9, 10. Here began the Lord God Almighty, to call Kings and Kingdoms to an Account, to cast down the Mighty from their Seats, to cut off the Spirit of Princes, and to be terrible unto the Kings of the Earth. And this Work goes forward still, and shall prevail and prosper to the utter breaking and destroying of the Fourth Monarchy or Roman Empire; that is, the Antichristian State, and Kingdom likewise. I know it will be expected, that I give some Reasons for what is here asserted, especially, it being deliver'd with so much Confidence: This I shall willingly do, (1.) Howsoever our Chronicles give the *Roman Empire* some kind of Interest and Title to the *Britains*, till the Year 440, yet it was rather in Name than in Thing: For after the Year 388, the Romans never exercised that Power here which they did before, only now and then—they sent hither some Relief against the *Scots* and *Picts*; and having done (p. 13.) their work, immediately return'd back again, leaving the *Britains* to themselves. Thus their Histories seem to give some Light unto *Daniel's* Visions concerning the Times. Howsoever their Thoughts were not at all carried out on such a Thing. (2.) Whoever was the last, certain it is, that *England* was the first of the *Ten Horns*, and therefore

here first were the Thrones set up, and Judgment
 given upon the King and Kingdom; True and Righteous are his Judgments, Rev. 19. 2. (3.) The
 High Court of Justice, which was Erected in the
 Year 1648, before which the last of our King
 had his Tryal and Sentence, was no other than the
 Throne of God mention'd in Dan. 7. 9, 10. I do
 not confine the Thrones in Daniel, and the sitting
 of the Antient of Days, unto England; For I know
 the Lord will have his Thrones speedily set up in
 other Kingdoms, as France, Spain, Denmark, &c.
 as he proceeded here, so he will do there, Judicatory
 against Kings and Kingdoms. But to the
 Point in hand, what was done by the Parliament
 and High Court of Justice, in taking away the King
 and changing (in part) the Form of Government
 was no other than a fulfilling of that Prophecy in
 Daniel. Not that our States-men thought so,
 so intended, but God did put it in their Hearts
 to fulfil his Will, that it should be so. And where
 this thing, not being before heard of, possibly will
 be slighted; therefore for Prevention, I shall let
 the Reader know my Reasons for it. (1.) It was
 given by the Angel unto Daniel, that the Continuance
 of the Ten Horns or Kingdoms, after the
 Rise and Appearing, should be only 1260 Years
 until the Thrones were set. In the Year 1648, the
 Term expired, for against the English Horn, the
 Antient of Days came, and gave Judgment: So that
 it must necessarily follow, in the Year 388, that
 Britains became one of the Horns, &c. (2.) For
 accommodating the Years, let us consider the
 Work and Thrones: For the Work, first, it is true
 in all Ages before this, Kings have been Deposed,
 imprison'd, put to Death, (p. 14.) but it was
 rather Man's sitting on the Throne, than the
 Antient of Days, for what they did, was only
 setting of one Horn or Tyrant, and setting another

p; whereas, Root and Branch were here taken
 way: And this is the proper Work of Thrones, to
 change the Times and Seasons, dissolve Founda-
 tions, and remove former Pillars; I say, abso-
 lutely, and utterly to break in pieces and consume
 the Ten Horns or Kingdoms, their places must
 not be found any more upon Earth, but a New
 Form of Government is to be constituted and set
 up. (3.) The *Antient of Days* hath set up his Throne
 in England, I am farther confirm'd, by the Happy
 Dissolution of the late Parliament; Really, I have
 wonder'd that the Lord should suffer such Men
 so long to prophane his Throne;
Justice and Judgment are the Habita- Psal. 89. 14.
tion of thy Throne; Thou sittest in the Psal. 9. 4.
Throne doing right, saith David. I know
 many are in *Darkness* concerning this great Change,
 and not able to apprehend the true Ground and
 Cause thereof, they run, some into Mistakes,
 some into Discontents, some into Rage and Fu-
 ry. For the satisfying therefore of such People,
 who desire to *eye God*, and his *Hand* which is lifted
 up, I shall shew what is the true Cause that the
 Parliament was Dissolved. The *Antient of Days*,
 having set up his Throne amongst us (from which
 He will speak to, and plead with the Nations
 bound about) was pleased to honour those Men
 formerly in place, as to admit them to sit upon
 his Throne; And, because (like *Jehu*) they did
 well in executing that which was *Right* in the
 Eyes of the Lord, and did unto the House of
 CHARLES STUART, *All that was in his Heart*,
 the Lord suffer'd them many years to sit on the
 Throne of England; but taking no heed to walk in
 the Law of the Lord God of Israel, but *flying upon*
the Spoil, and giving Countenance and Encou-
 ragement to the Sins of *Feroboam*; God at last
 rejected them, as he did *Saul*: and for this Cause,

Raised up the General [OLIVER CROMWELL
 say, for the Throne's sake, that they might be
 longer polluted and *prophan'd* by such a Generation
 of corrupt Men. And had not the General done
 what he did, to have the Thrones purged from
 that Dross and Filth, which cleaved thereto,
 know not how he could have *answer'd* God for the
 Power and Trust which he hath put into his Hands
 (p. 15.) And here (by the way) let me speak
 word unto such as shall sit next upon *his Throne*.
 I would have Men consider well before-hand what
 they do: It's God's *own Throne*; and to speak
 comparatively, It is the *only Civil Throne* he has
now in the World; by it, He will do mighty and
 terrible Things: And therefore such as are next
 for Christ, He will lay them aside, one after another,
 and set up such as shall pour out the last Vial
 also quickly upon *Monarchs*, and the Antichristian
 Kingdom. One thing more I shall add, in Revelation
 16. 10. it is said, And the *Fifth Angel* poured his
 Vial upon the Throne of the Beast, (the Greek hath
 Throne, not Seat) and his Kingdom was full of Dark-
 ness. By the Throne of the Beast, I understand the
 Ten Horns, that is, the States and Kingdoms of
 the World, which gave Authority and Power to
 the Beast. By Darknes, I do not understand (at
 least not chiefly) that which is spiritual, as in refer-
 ence to their Errors, Superstitions, Idolatry
 &c. for so that Kingdom was full of Darknes be-
 fore; but it is meant of Amazement and Disor-
 der, not knowing what to do, nor seeing a way
 how to come out. For Application to the
 thing in hand, after the Death of the late King
 his Throne and Kingdom perishing under the
 Fifth Vial, how were the People then generally
 at their Wits end? In such Darknes, as they
 were one upon another. So upon the Dissolving
 of this Parliament (which was so degenerate as
 to look

ok'd more like the *Throne of the Beast*, than God's
 Throne) what a thick *Darkness* is now gone over
 Men, as if an Angel had smitten them with
 blindness, as were the *Sodomites*. And this you
 must expect still along, that as *Thrones, States,*
*Power*s are broken to pieces, so *Confusion, Distrac-*
tion, and *Darkness* will ever follow, especially a-
 mong *Hypocrites, Timeservers,* and the *Antichristi-*
ans. None of the *Wicked* shall understand, but the
Wise shall understand, Dan. 10. 12. And therefore
 for the *General*, and such with him, whom the
 Lord used as seasonable and good Instruments to
 dissolve the late *Parliament*, here may they see a
 Divine Stamp and Character upon their Work, even
 God's cursing both it and them, namely, by this
 Darkness, which is fallen upon the Children of
 this World. Had the *Antichristians* approv'd it,
 had those (p. 16.) which have enrich'd themselves
 Ministers, and others) under the late *Parlia-*
ment, appear'd in it, and for it; had our *Judg-*
es and *Lawyers* cry'd it up, *Law, Law*; Had the
 Clergy given Thanks for it: In a word, had the
 People thorow the whole Nation, sent in their
 Approbation and Consent to it, a Man might very
 well have question'd the Work, whether it were
 of God or no. But, considering upon the Break-
 ing of this Throne, what Darkness followed in
 Priest, in People; it is most evident and clear, that
 it was not God's Throne, but Man's rather; and
 for this end thrown down, that the *Antient* of
 Days may have his Throne set up, and he sit a-
 gain most gloriously amongst us. Canne's *Voice*
from the Temple to the higher Powers, p. 17. For the
 infinity of this Subject in a great Measure, I shall
 add here, another of your *Rabbies* Notion, as to
 Cromwel, as well grounded as the preceding,
 which shews his admirable Talent at Prophecy
 and Interpretation, I mean John Spittlehouse, in his
 Warning-

Warning-piece Discharg'd, or Certain Intelligence communicated — the Lord General Cromwel, p. 7.

‘ takes upon him to make good, That our present General ought to be esteemed the same to Us, as Moses to the Israelites, as he was their Deliverer, Judge and General. Which he endeavours to do, by a long Parallel for a great many Pages, from 7, to 25, answering (in his way) divers Objections; and particularly to that, p. 12. ‘ Hast thou not put thyself in Possession by thy Strong Arm and Long Sword? ‘ What then is this thou hast thus taken upon thee except thou intendest to make thy self altogether a Prince or King over us, *Numb. 16. 13.* ‘ Hearken and consider, O ye stupid and ungrateful People! Are not these your present Thoughts against the General? And if so, hath he deserved them at your Hands? Have you been like minded heretofore? Have your Hearts been formerly possess’d with such Prejudices towards him whilst ye were under the *Egyptian Pharaoh*, whilst ye were suffering in the aforesaid Iron Furnace or labouring in the aforesaid Brick-kilns, whilst he was chiefly instrumental in working all those Miracles upon *Pharaoh*, and all his Servants and Hosts, whilst he turned their Babylonish Sun Monarchy into Darkness, and their Moon Church-Government into Blood; whilst he pluck’d their Stars of Honour from their Orbs, and their Planets from their Spheres, whilst he was the Instrument of God to strike thorow Kings the Day of his Wrath; whilst he was a Judge among the *Heathen*; whilst he fill’d the place where he came with dead Bodies; whilst he wounded the Heads over many Countries; whilst he trod the young Lion and Dragon under his Feet, viz. *Charles I. and Prelacy, and Charles I. and Presbytery*; whilst he brought you thorow the aforesaid Red Sea of Blood; whilst he went th

the many Straits and Hardships in England, Scotland, and whilft he was put to make several Addreffes unto God by Prayer and Application in his many great Straits and Har-
ps. p. 13.

then, in his *Army vindicated* (p. 7.) where he would have *Members of Churches quatenus Members Churches*, to have nothing at all to do in any thing appertaineth to Civil Judicature, and that herein will have much Advantage: 'For, first, under God, they will, by such Means, be put into the greatest Condition of Safety and Liberty, that the Church enjoy'd under the Gospel. (2.) By so doing, they will be, as it were, wholly set apart to propagate the Gospel in all Places, where their Brethren of the Army either hath, or by Providence may yet conquer, and so by Gradation, until the Kingdom, and Dominion, and Greatness of the Kingdom under the whole Heavens, shall be given to the People of the

Saints of the most High, whose Kingdom is an everlasting Kingdom, whom Dominions shall serve and obey, *The Time being present that the Ancient of Days is come, and Judgment is given to the Saints of the most High, so that they take the Kingdoms of the World into their Possessions, that for ever, even for ever and ever; even so be it, and Jesus, Amen, Amen.* And then, by way of script to his *Warning-Piece* discharg'd, he adds, with exulting, as if all the World was in the Saints' Possession, that of Luke 2. 13, 14. And suddenly there comes with the Angel, a Multitude of the heavenly Host praising God, and saying, *Glory to God in the highest, on earth Peace, Goodwill towards Men; and of Rev. 19. &c. to verse 11th, and concludes, He that hath ears to hear, let him hear; I add, he that hath Eyes, let him read, wonder, and be astonish'd at the villainous, senseless, blasphemous Wrestling and Perverting of the Holy*

Holy Scriptures, by these two *abominable, blind, situated, ignorant Enthusiasts*, and *accursed Rebels*, by *false Prophets*, and most justly liable to the *Plagues* that are written in the *Book of Revelations*, to which they have most audaciously added, as I shall shew by and by, *Rev. 22. 18, 19.*

This for a *Taste* of these extraordinary *Spark's* of *Prophecy*, by way of *expounding* or *interpreting* *Scripture*. Now for *Prophecy*, as it signifies *prophecy* *Prediction* of *future Events*: *Prophet Canne*, speaking of the *little Horn*, he would have two things observ'd, (1.) 'The *little Horn* is to be confid-
' as the *Kingdom* of the *Beast*, and as the *Members*
' or *Worshippers* of the *Beast*; by the *Kingdom*
' the *Beast*, I understand him as *changing* *Times*
' and *Laws*; by the *Members*, as making *Wars*
' *gainst* the *Saints*. (2.) When I speak of the
' *Horn*, or *Antichrist*, I do not mean the *Person*
' the *Pope*, or any *Succession* that way, but I mean
' a *State* or *Kingdom*. It is true, the *Pope* is
' a *Member* of that *Body*, but he is not the *Body*
' Again, I do not here intend alone, the *Church*
' *Ministry*, *Worship*, or *Government* of *Rome*
' but I include all *false Churches*, *Ministries*, *Form*
' *Ordinances*, *Institutions*, brought in by *Men*, which
' soever in the *Worship* of *God* is besides, or con-
' trary to the *Gospel* of *Jesus Christ*: All these things
' whether in *England*, *Scotland*, make up this *Antichristian*
' *Kingdom*, as that in *Rome*. *Cann*
' *Voice from the Temple to the higher Powers*, p. 1.
But 'tis worthy *Observation* here by the Way, that
this infallible *Prophet* condemns all *Churches* in the
World as *Antichristian*, except that of the *Anabaptists*
as appears in his *Epistle* to *Colonel Overton*, *Governor*
of *Hull*; the whole *Paragraph* being extraordinary,
its pity to conceal it, especially the *Book* being
now become rare, and speaking possibly in the
Sense of that *Sect* in general, and what may reason-
ably be

be expected from them, if ever by the just
 judgment of God they should come into Power :
 I hope (saith he) there will be shortly some ef-
 fectual means us'd to remove from the People the
 heaviest Burthen, and sorest Plague
 that lies upon them ; which is a Ge-
 neration of Priests, that fatten the
 people for the Day of * Slaughter.
 For my part, what Interest I have,
 either with God or Men, I shall
 endeavour to improve to the utmost,
 that the Foxes, both the old, and the
 the young Cubs, which spoil the Vines

* That is, when
 the Saints shall
 get into Power,
 and retaliate
 upon Babylon,
 you, the Inde-
 pendents, and
 the rest of the
 Millenaries.

and the tender Grapes, may be taken. I know
 the people generally, tho' they complain of other
 Oppressions and Burdens, and would willingly
 be eas'd of them, yet here they have no Feeling,
 and therefore they are the more to be pitied, and
 the sooner helped, in not apprehending what
 is the greatest Misery they lie under. Those who
 have lately shewn so much good Affection to have
 the Gospel advanc'd in New-England, I hope they
 will be far more enlarged in their Bowels for the
 Conversion of poor Heathens (such they call all but
 their own Sect) in our own Land, that the People
 which sit here in Darknes may see a great Light,
 and to them which sit in the Region and Shadow
 of Death, Light may spring up. But to return to
 the inspired Author, and to come to the Business, and
 draw nearer this wonderful Light : ' Now, saith
 he, for the Rise or Beginning of this Antichristian
 Kingdom : First, as it was obscure and dark, so
 it had its Beginning in the Year of our Lord 400,
 to this add 1260, and it goes to the Year 1660 ;
 and here is the Time of the End, concerning the
 whole Antichristian Kingdom ; for further, and be-
 yond this Time, I believe it will not extend. I do
 not say, That the Antichristians, or Members of
 ' the

‘ the *Beast*, shall perish now or before, for I have
 ‘ the contrary, That after their Kingdom is
 ‘ stroy’d, many of them shall remain, and attempt
 ‘ most horrible and cruel Actions, but for the sake
 ‘ it self, That shall be found no more at all after

Rev. xviii. ii. ‘ Year 1660. This the Angel came
 Rev. xvii. i. ‘ the Judgment of the Great Whore. Where

‘ Judgment? Because Thrones shall
 ‘ set, and the Ancient of Days shall sit; and look,
 ‘ by a Law, Kings, and Kingly Power, shall be
 ‘ out from the Nations; so will the Lord raise
 ‘ Men, zealous of his Glory, who shall publicly
 ‘ give Judgment against *Babylon*, that it remains
 ‘ ever in the Dust. Before I come to shew
 ‘ Reasons for the Time I have asserted, I shall com-
 ‘ mend these three things to the Reader; (1.) How
 ‘ I understand that Place, Rev. 10. 2. where
 ‘ mighty Angel sets his right foot upon the Sea,
 ‘ his left foot upon the Earth. As by the Angel Christ
 ‘ is meant, so as he stands, it is upon the two per-
 ‘ cutting Powers in the World, the Spiritual and

[*] Note how they
 call it the Sea of
 Rome, the Bishop's
 Sea. It seems this
 illiterate Fellow, tho'
 a Prophet and in-
 spired, understood not
 the Difference be-
 tween Sedes, and
 Mare; his Spirit
 was not acquainted
 with the Language
 of the Beast.

‘ the Temporal. His right Foot
 ‘ upon the [*] Sea. You know
 ‘ Spiritual Power went ever
 ‘ fore the Temporal; hence the
 ‘ us'd to say, the Lords Spiritual
 ‘ and the Lords Temporal. And
 ‘ left Foot on the Earth; that is,
 ‘ the Kings and Kingdoms of
 ‘ Earth. So then my Opinion
 ‘ That these two Powers Christ
 ‘ will crush under his Feet to-
 ‘ ther, and at one Time. That
 ‘ was a Truth in that Saying, No Bishop no King
 ‘ the Event made it true, and well fare a good Text
 ‘ So now, as the Reliques of Monarchy which
 ‘ main yet with us shall be remov'd, so will the

main

miners of the *Antichristian* Kingdom be removed
 with them, &c. (p. 20.) (2.) Thou art to take
 notice,——That as the Thrones were first set
 in *England* to arraign *Monarchy*, and pluck up
 the Root that tyrannical Power which stood
 in opposition to *Jesus Christ*, and to avenge the
 blood of his Saints upon it, even so (as suitable
 to it) here with us will begin his great Work (by
 the Thrones) against the Kingdom of *Antichrist*,
 for the total Extirpation thereof. For howsoever
 I said before, That the *Antichristian* State (as
 Church, Ministry, Worship, Government) shall
 be destroy'd before the Year 1660, yet I am of
 opinion, in respect of *England*, *Scotland*, and *Ireland*,
 before one half of that Time is expir'd, the su-
 pream Authority of this Nation will effectually fi-
 nish that Work.——What Progress in
 this Work they will make, who shall come next
 in place, I cannot tell; but this I must tell them,
 the great Business which the Lord hath for the Higher
 Powers of this Commonwealth now to do, is in order to
 the fulfilling those Prophecies, which relate to the pre-
 sent Time, (p. 21.)—— (3.) As
Christ will crush both Powers at once, and thus by
 the Thrones, so there will be a special Opening of
 his Mind unto some, whereby to know both their
 Work and Time. As Men formerly have observ'd
 providence, so in the latter Age they shall understand
 prophecies, and act in order to them, and to the Ac-
 complishment of them. Declare ye among
 the Nations, and publish, and set up a Stand- Jer. l. xx
 ard, publish and conceal not, say, *Babylon* is
 taken. The Knowledge of the Time of the End,
 will be so clear and certain to SOME Men now
 SHORTLY IN POWER AND PLACE, as they
 will publicly declare upon what Account they act; name-
 ly as being CHOSEN AND CALL'D OF GOD,
 to execute the Vengeance of the Lord upon *Baby-*
lon,

lon, [that is all without any distinction, pray
it, that *are not Anabaptistical Millenaries.] (p.

* All else are Hea-
thens and Anti-
christians. and by
these Saints, Victims
devoted to Slaugh-
ter by these Sanctifi-
ed Cut-throats, and
spiritual butchers.

' The first War (I find) made ag-
' the People of God by the
' christians, was in the Year
' About that time, we read
' People call'd Donatists, (Hell
' never have afforded a more w
' and bloody Generation of Mon
' to parallel these Anabaptists

' than these: I beseech the Reader, who has not read
Augustin, Optatus, &c. to read over Mr. Lo
History of the Donatists, since this ignorant and shame
Fellow is so willing to derive the Pedegree of his Sect
them) ' who by the Antichristian Clergy, and oth
' were held Schismaticks, Hereticks, Blasphem
' &c. and no otherwise proceeded against, and
' secuted, than if they had been indeed most w
' ed People, &c. (p. 23.)—Against these g

' Men (in whom began the Witnesses that sho
' Prophecie a Thousand two Hundred and Th
score Days, cloathed in Sackclo

Rev. II. 3. [now we have discover'd who the
Witnesses are, The Anabaptists forso

Oh rare Jack of Leyden, and Knipperdoling, and
rest of that blessed Crue of the Apostles Successors
' warred the little Horn (in his Worshippers) by
' nons, Councils, Imperial Edicts, &c. to the sh
' ding of much innocent and precious Blood: A
' this was (as I said before) in the Year 406;
' which 1260 Years being added, it comes to

' Year 1666, and to the Number of

☞ ' Beast 666. So then, in brief, my O

' nion is this, As the Antichristian So
' shall be destroyed before, or by the Year 16
' and all That fulfilled which is set down, Rev.
' So, not beyond the Year 1666, shall the An
' christians themselves, and Worshippers of
' Be

Beast, escape the Vengeance of the Lord, (p. 24.) and of his Temple: But either by Repentance from dead Works [and being Rebaptized by these Anabaptistical Saints] come in, and put themselves under the Glorious Scepter of Jesus Christ [put into the hands of Oliver Cromwel, or some such a Saint] or cast into the Wine-press of the Wrath of God, and so that fulfilled, Rev. 19. And here the Lord will put an end to all the Troubles of the Gentile Churches, not to go beyond, or farther than the Year 1666. After that time, they shall be call'd to the Marriage Supper of the Lamb, and sing Alleluiah, Salvation, and Glory, and Honour, and Power unto the Lord God; Alleluiah, for the Lord God Omnipotent reigneth. (p. 25.)

Again, as to the *Jews*, our Prophet hath this memorable Passage, he tells us — This total Demolition of the Temple, under the Reign of *Julian* (in which the Jewish Sacrifices were wholly taken away) fell out in the Year 365; to which 290, being added, do make up 1655, the time assigned for the Rising and Beginning of the *Jews* after their long Dispersion. (p. 26.) — I do not understand — any general Conversion of the *Jews* at this time, unto the Faith — but only a rising amongst them upon a civil Account, to recover their own Country. (p. 27.) —

About this time (namely the Year 1655, if not before, my Opinion is (and grounded, I conceive, on the Holy Word) that the *Turk*, with great forces, will come into *Italy*; at the time of the year, shall the King of the *South* push at him, *Dan.* 40. that is come out against the Pope, yet so he shall effect little or nothing, but suddenly part; For Tidings out of the East, and out of the North, shall trouble him; that is, News shall be brought unto him, of an Insurrection of the *Jews* through all the parts of his Empire, making head,

M

form-

forming themselves into a Body, and entering into the Land of Judea : The first shall say to Sion, Behold them, and I will give to Jerusalem One that bringeth good Tidings. (Isa. 41. 27.) It seems to hold forth the Messengers of the Jews, which shall pass from place to place, with Tidings of the Designs, and so bring others in for the sooner and better effecting of it. (p. 27.)

Then he adds — Here by the way take notice, That the Turk having brought Forces out of Asia and Africa into Italy, against the Christians, or rather Antichristians : This

Rev. 15. 12. take to be the Drying up the River Euphrates, and the Waters thereof, Isa. 11. 25. the way of the Kings of the East must be prepared. The meaning seems

to be thus, The Power and Strength of the Turks increasing in Christendom, the Jews (improving Advantage and Opportunity of the time) will rise and repair to their own Land, and by a strong

(*) Hence it is said, They shall take the Kingdom, Dan. 7. 18. and after the Kingdom shall be given them, ver. 27.

Hand, re-enter and take the possession of it. (*) And this they do, — only upon a civil count, taking Example from other Nations, 'To shake off the Yoke of Tyrants, and to be a free people. (2.) The Jews being

restored into their own Country : The Turk shall come forth with great Fury to destroy, and utterly to make away many. And here begins the time of Trouble, as never was since there was a Nation, even to the same time. Most cruel and bloody Wars between

Jews and Turks. This Conflict will be (for the most part) in Judea ; * Dan. 11. 4, he shall plant the Tabernacles of his Palace between the Seat in the Glorious Holy Mountains ; that is, the Borders, or Continent; between Euphrates and the Mediterranean. Of this War and

* Dan. 11. 4,

4. Dan. 12. 1.

Dan. 11. 45.

speakeſt * *Ezekiel*: In the latter Days thou ſhalt come into the Land, &c. So † *Zechariah*, I will gather all Nations againſt *Jeruſalem*, and the City ſhall be taken, &c. Moreover, as this War is expreſs'd in Holy Scripture, and the Place, ſo the Continuance of it, how long it ſhall be; Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty Days.

* *Ezek* xxxviii.
viii, ix, x, xi.
† *Zech*. i. 4, 2, 3.

Dan. xii. xii.

This latter Number is more than the former, by forty five Years; and ſo long ſhall this War continue between the *Jews* and the *Turks*, namely, from the Year 1655, to 1700, &c. (3.) Theſe Years being expir'd, about the Year 1700, *Michael*, the great Prince, will ſtand up for his People, *Dan*. 12, 7. *Rev*. i. 7. *Pſal*. 102. 13.

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Joel 3. 2. The *Turk* now totally and finally ſhall be deſtroy'd, &c.—

Page xxix.

But to return to the Year 1655: It is the Opinion of many, (and I am of the ſame mind) that ſix thouſand Years from the Creation do meet with the Ending of this Year 1655, which is near at hand, and great Revolutions are look'd for at that Time. (1.) The *Turk*, his coming againſt *Italy* with ſuch Multitudes, will ſpread all *Europe* with Terror and Amazement, &c. (2.) In this Year will the Lord moſt eminently appear, ſhaking the Earth, and overthrowing the Thrones of Kingdoms every where in *Europe*: By this time ſerily think) the Thrones will be ſet,

Hagg. ii. xxii.

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and the Ancient of Days ſitting thereon, &c.—

(3.) At this Time great Changes and Revolutions will be, in Reſpect both of Perſons and things; for howſoever I am aſſur'd, that every change amongſt us ſhall be for Good unto the

' Nation, as this present Government, and what
 ' follows, a great deal better than the former, yet
 ' I question whether the *Lord will thoroughly purge his*
 ' *Floor*, in sweeping out all corrupt and selfish Men
 ' until that Time:—————*Nevertheless*, this
 ' would have the Reader observe, That about the
 ' Year 1655, the *Righteous alone* shall flourish and be
 ' exalted. A two-edg'd Sword is in
 Psal cxlix. vi, ' their Hand, to execute Vengeance
 vii. Page xxx. ' among the *Heathen*, &c. — And this
 ' supream Power shall abide with them
 ' four or five Years without Interruption, until
 ' they have broken in pieces the *Fourth Monar-*
 ' *chy*.

I might enlarge very much on this Subject, were
 it necessary; but I think this sufficient as a *Specimen*
 to shew the *Impudence*, as well as *unparallel'd Villany*
 of such *audacious Pretenders to Prophecy* in either
 Sense, and the extream Danger and Hazard that
 miserable People expose themselves unto, who
 after, and herd with such *woolvisb Seducers*. I shall
 only beg the *Readers Patience* to let me make a few
Animadversions on these abominable Passages of these
 two *diabolical Writers*.

(1.) In the first place I might challenge all the
 well-read Men in the World to produce a *Blacker*
 more *infernal Piece of Villany* (except that of the
Jews in Reference to our Blessed Saviour's *Cru-*
fixion) than this of this *Munsterian Caitiff's Justifica-*
tion of the Murder of King Charles the I. of ever
 blessed and *immortal Memory*, by the most accurst
 bloody, *bypocritical, atheistical Varlet* that ever trod
 upon the Earth; *Ravillac, Clement, Guido Faux,*
 all that *Tribe* were even *Saints*, nay *Angels* in Com-
 parison of him: Nay, I defie all the *Reading*
Mankind to shew any *Fact*, or *Facts*, of all the *Pop-*
of Rome, Jesuits, and Turks, more *inhumane, bloody*
 and *wicked*, than what was acted by our *Scoundrel*

from 41 till 60, all which *Rebellion, Treasons, Murders, Sacrileges, Robberies, Plunderings, Perjuries, Blasphemies, and Apostacies*, have been canoniz'd, asserted, justified, vindicated, even by wresting and perverting the *Holy Scriptures* themselves in their *Pulpits*, (as far as could be done, to the very Face of *God Almighty Himself*) applauded, magnified, as the *Preludiums* and *Forerunners* of the so much boasted and expected *Millenium*, or *Christ's Personal Reign* upon Earth for a *Thousand Years*, and most blasphemously, as by these two *Judas's*, charg'd even upon *God himself* as the *Author, Approver, and Abetter* of them, most impiously supposing the *Gracious Approving, Blessing, Concurrence* of *God*, who is of purer and holier Eyes than to behold *Wickedness* with any the least Degree of *Complacency*, with *Acts* diametrically opposite and contrary unto his own revealed *Laws* and *Precepts*, the *Violation* of which he hath threatned with *eternal Damnation* to the *Impenitent*.

(2.) It is to be observ'd by the Event, [the surest Interpreter of Prophecies] That what this lying Prophet, *Canne*, so confidently predicted, is all meer *Chimera, Nonsense, and Ridiculous*; not one Tittle of what he foretold in reference to the Years 1655, 1660, 1666, 1700, verified in the least, but all downright Lye and Imposture, a plain and infallible Demonstration if he was impell'd by any Spirit, it was not the Spirit of *God*, the Spirit of *Truth* and *Holiness*, but rather of *Legion*, the Spirit of *Error, Lying, Seduction*; the Spirit of *Rebellion, Cruelty, Inhumanity, and Revenge*; the Spirit of *Assassination, Covetousness, and the World*; the Spirit of *Ambition, Pride, and Sacrilege*; the Spirit of *Apollyon, Abaddon, Antichrist, and Hell*; the Spirit of *Cain, Balaam, and Judas*.

(3.) From the foregoing Passages its very remarkable, and from the Frustration of their Predictions, that these false Prophets, and their ignorant, mis-led Followers, who so greedily swallow down, and gave Credit

to their *Lies* and *Forgeries*, were so far from being God's *Chosen People* and *Saints*, as they arrogantly stil'd themselves in those *Days of Delusion* upon all Occasions; that they were *judicially*, and in *Wrath*, forsaken by Him and his *Holy Spirit*, given up to believe the *grossest Lies*, the most palpable and damnable Errors and Delusions, which is an infallible Signature of spiritual *Desertion* and *Derelection* (at least for a season) as might be shewn from innumerable Scriptures. Of *Spiritual Infatuation* (a fore Judgment of God, and fore-runner (for the most part) of eternal, irrevokable Perdition.) The *Signs* or *Symptoms* of it being *notorious* in all the *Sects*, those *Locusts* of the *bottomless Pit*, in those *horrid Times* of *Impiety* and *Confusion*.

Let's, in short, run over the uncontested *Symptoms* of *spiritual Infatuation*, and we shall presently

Dr. Stamp's
Spiritual Infatuation.

have a View of the desperate Condition of those *devoted* execrated *Sectarians*. The first *Symptom* is a *ready Belief* of, and an *obstinate* pertinacious Adherence unto *apparent Lies* and *Delusions*; they have not known nor understood, for he hath [judicially, for their *Sins* and *Impenitence*] shut their *Eyes* that they cannot see, and their *Hearts*, that they cannot understand [since their wilful and deliberate *Apostacy* from the *Truth*, for carnal and worldly ends, Isa. 18. 19, 20. And doth not the Spirit speak expressly, That in the latter times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisie, [teaching that for Truth and Gospel, which they in their own Consciences know to be false] having their Consciences seared with a hot Iron [having no Sense of the Fear of God, or his future Judgments before their Eyes, for such their wilful Infidelity, Hypocrisie and most horrid Dissimulation, 1 Tim. 4. 12. And for this Cause [for their receiving most seriously the Love of the Truth, that they

they might be saved, for their Levity in forsaking
 Church of Christ, for their too easily indulging
 gratifying their itching Ears, affecting Novel-
 ties, consulting therein, and thereby, their outward
 Interests and Pleasures, &c. God shall send them
 Delusions, that they should believe a [Lying
 Religion that should suit and jump with their corrupt Hu-
 mours and Inclinations] that they All might be Dam-
 ned who believed not the Truth, but had Pleasure
 [found their Satisfaction in the Doctrines of] Un-
 righteousness [countenancing, encouraging and soothing
 them up in their evil ways and practises, by the contrivance
 and flattering of crafty self-designing Deceivers,
 1 Thess. 2. 10, 11, 12. (2.) The next Symptom of Spi-
 ritual Infatuation, remark'd by the Loy-
 al and Orthodox Dr. Stamp, is a daring Dr. Stamp of
 and of Impudence 'in sinning, when Spiritu. Insat.
 Men care neither what they do, nor
 before whom; when there is not only a want of
 light in the Understanding to look upon their
 sin, — a want of Sorrow in the Heart to grieve
 for it, but a want of Shame in the Face to blush
 for it. — So we find both charg'd upon the House
 of Israel, by the Prophet Ezek. 3. 7. *All the House of*
Israel are Impudent and Hard-hearted; So Jer. 6. 15.
ere they asham'd when they had committed Abomina-
tion? Nay, they were not at all asham'd, neither could
they blush. And in the next Chapter, They stole, they
rob'd, they murdered, they committed Adultery, they swore
falsely, they burn'd Incense to Baal, they walked after other
gods whom they knew not. [Apply this to those late
most wicked Times they stole, robb'd the King of
his Publick Revenues, seiz'd his Forts, Garrisons,
Places, robb'd and plunder'd the Church of her Pa-
trony, murther'd the King, the Archbishop, besides a
great many of the Nobility, Gentry, Commonalty, se-
ized and decimated their Estates, turn'd their Fa-
milies, with a vast many of the Clergy, to Beggary,

Swore falsly, perjur'd themselves by divers and contradictory Oaths, as the Covenant, the Protestant Engagement, &c. imposing of them most severely upon all Degrees and Orders of Men, burnt Incense unto Baal, their own Devices, Religions of their own devising, Independency, Millenarianism, and innumerable Heresies, walked after other Gods whom they knew not, strange Sects and Opinions never thought of or known before in the World, [as Quakerism, &c.] and yet notwithstanding all this they came and stood before God in his House which was call'd by his Name, Ay, and said too, that they were delivered to do all these Abominations; Jer. 7. 9, 10. [Nevertheless, they all professed the same old Cause; this was their constant Note, the Pure, sincere Protestant Religion: All pretended to oppose Babylon, all to set up the Kingdom of Christ Jesus, the different ways; and all pretended a Divine Commission for it, and to justify all their Practices by the Scriptures and by the Spirit, and that they were Order'd and appointed by God to do all they did.] But see the Doom of this infatuated People, 'They had sinn'd themselves so far out of God's Favour, that the Prophet is inhibited so much as to Pray [or interceed] for them; Therefore pray not thou for this People, neither lift up a Cry nor Prayer for them, neither make Intercession to me, for I will not hear thee, Jer. 7. 11. (3.) A Third Symptom of Spiritual Infatuation the Doctor observes, is, 'When the Mind of Man is uncounsellable, when a Man is wilfully and incorrigibly resolv'd to walk contrary unto God, not only when a Man is not Reform'd, but when he has ceased to be Reform'd. It is said of Abimelech, 'That he sold himself to work wickedness in the sight of the Lord: That is, his Heart was so set upon it, that he takes Elijah for his Enemy, for no other Reason but because he would reprove him; and had

Leu 26. 2, 3

Psal. 17. 1 K.

21. 20.

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Micaiah, for no other Reason, but because he knew he would speak truth; — As is the Sin, so is the Punishment; The Sin wilful, and the Punishment inevitable: See *Prov.* i. 24. *Luke* 19. 41. *Sam.* 2. 25. *2 Chron.* 25. 16. &c. (4.) 'This incurable Evil of Incurribleness is ever attended with another Evil as desperate and pernicious to the Soul; — and that is *Senselessness* and *Security*, especially in the time of the greatest Danger; see *Eccles.* 9. 3, & 12. *Luke* 21. 34, 35. *Matth.* 24. 38, 39, 48. &c. *Job* 12. 9. I need not trouble you with the Application of these Symptoms, the very naming of them alone will direct you to do it. I might add divers other Symptoms of *Spiritual Infatuation* peculiar to those Times, an incessant *Itching* after *Novelties* in *Worship* and *Opinions*, running from *Sect* to *Sect*, and at length, dropping into *Scepticism*, *Atheism*, or that which is equivalent, and not one better *Quakerism*, that *Common-shore* of all the *pestrous* and most *infamous Heresies* that ever sprang in the World, the very *Quintessence* and *Master-piece* of *Satanical Hatred* to Souls, and *Delusion*. This running from *Sect* to *Sect*, was the *Epidemical* *Plague* of those Times, when *Satan* was broke loose, and the *bottomless Pit* uncover'd; to which may be added, *spiritual Pride*, and *Conceitedness*, an *Affection* of extraordinary *Sanctity*, and a strong *Opinion* of *Holiness* in *Conjunction* with the worst of *Immoralities*, and the most *odious* and *obvious*, even *Infidelity* and *Uncleaness*: Every Villain that ran through the Times, was a *Saint*, *Godly*; and they call'd the *Saints* of their own Party or *Faction*; their *Arms* of *Cut-throats* and *Plunderers*, *Saints*; *Enthusiastical Preaching* and *Praying Saints*; their *Books* of *Devotion*, from the *High Presbyterian*, to the most *swelling* and *contemptible Sect*, are full of these *Compliments*, even to *Nauseousness*, and a full *Discovery* of their noted *Hypocrisie*, and *Estrangedness* from all that

that is really and substantially good, as a Stigma or Brand of Infamy upon their respective Sects. The Humility and real Piety of the most Holy Ages of the Church, made them very sparing of these Titles; and for such Men as I have been describing to assume to themselves so familiarly such glorious Compellations Men guilty of the most enormous Sins, of Rebellion, Sacrilege, Murther, Perjury, Robbing and Plundering, Unmercifulness, Implacableness, Revenge, Pride and Ambition, and Covetousness, Schism, Heresie, Blasphemy, and yet to call themselves Saints, discovers infallibly how prevalent Satan was, and is with such Men, and what Spirit they are acted by, the utmost of his Transformations, the strongest of his Delusions, whose Slaves they are marked for, and whither (without extraordinary Mercy) they are agoing.

(4.) I shall shew you from the Non-accomplishment of this Cann's Predictions, that by his own Confession, he was as great an Impostor, and acted by the Spirit of Error and Falshood, as much as Jack of Loden, or Knipperdoling: 'I could, says he, shew in several Particulars, how contrary — the Carriages and Practices of the Munster Impostors (first and last) were to what is either said or done by Cann's Voice from the Temple, p. 5. 'Godly of this Age, who are of my Opinion. — It's worth the observing how subtilly Satan hath carried on his Design to keep Men in Ignorance, Superstition and Bondage, and to hinder them from embracing the things belonging to their Peace, &c. Thus he raised up false Christs, and why? That the True might not be received when he came. So for the Munster business. The Devil knew in the latter Days, TYRANTS and OPPRESSORS would be thrown down, the Antichristian Kingdom destroyed, good Men and good Things advanced. Now mark the Craft of this wicked One: When the Appointed time should come, which these things were to be fulfilled, to the end

might not then believe, be stirred up beforehand, a company of Seducers to beguile the ignorant and simple people, meerly (I say) upon the account, that when the time should come that Tyranny and Oppression should be overthrown, Babylon cast down, Righteousness exalted, this Work might not find Acceptation among the people; he then (as I said) poisoned before-hand the ears of the People, by suggesting Munster, and the effects of that Business: So then in short, the Sum is this; The Devil in causing that Work in Munster, intended that it should be a Snare to the People of this Country. Now to turn the Tables upon this Munsterian Canne; Is it not plain by P. 6. his own Confession, since he was so content of these Events, as afore-recited, (and particularly in his Epistle Dedicatory to Oliver Cromwell, wherein he exhorts him to search the Prophecies of latter Times, to find out what was his Work, and what proper for him, and tells him, That he purposely wrote this Book to answer the great Question. What was it? That is after the Dissolution of the Parliament 1653. 'That His Excellency, and others, might see his Opinion is, and how grounded upon the Word, concerning the Lord's Work, and working at that time, and wherein He, i. e. Oliver, and others, should move and follow the Lamb. And then a little while after he tells Oliver, 'Methinks I should find you in that Voice from Heaven, saying, Come out of her People; and to be one of the Angels pouring the fourth Vial. — And a little after; 'This Voice from Heaven, and the Fifth Angel is already come. — And if the Lord shall be pleased to perfect by you, that good Work which he hath made you instrumental in; that is, to be his and our General still, in the executing of the last Vengeance upon the ten persecuting Powers of the World, viz. KING and Antichristian, it will be such an Honour as was never of the Sons of Men ever had.) I say, is it not manifestly mani-

manifest that those *Munsterian Prophets* and *Cann* were actuated by the same Spirit; that is, as *h* self says, *the Devil*, and for the very same *e* by his own Confession, to be a *Snare* to the *P* of that Age or Time. Did not *Canne*, by his *E* *Dedicatory* to *Oliver Cromwel*, and the *Parliament*, his *First and Second Voice from the Temple*, inflame them, and encourage them towards the setting up a *Fifth Monarchy*, or the *Kingdom of Jesus Christ*, the *Expulsion* of all the *settled Ministry* then in being, such as it was, tho' God knows, little better than theirs, if any thing at all, by their *Degeneracy*, *Rebellion*, and most horrid *Perjury*, the *taking away Tythes*, and all *settled Maintenance*, nay, to *throw down*, that they might be never at all, and to *revenge Blood* of all the *Saints*, *Reward her even as she rewarded you*, and *deal unto her double*, according to her *Works*; in the *Cup* which she hath filled, fill her double: As if, saith this *scarlet Saint*, whereas this *Kingdom*, most *falsely* judged you in the *Saints* which were before [that is, *St. Muncer*, *St. Jack of Leyden*, *Knipperdoling*, &c.] to be *Hereticks*, *Blasphemers*, *Schismaticks* [and so they were, and so was *Canne* now we see] 'and persecuted you by *Imprisonment*, *Confiscation of Goods*, yea, *Death* it was, 'and would not suffer you to walk in the *Faithful Order of the Gospel*, *Reward her, even as she rewarded you*; that is, as God hath put the *Power* of *Nations* into your *Hand*, and the *Day of Judgment* of *Babylon* being now come. Wherefore, 'the Lord carries you forth, *execute the Vengeance* 'the Lord, and of his *Temple* upon the *Antichristian Kingdom*. Here I speak still of *Things*, not of *Persons*: *First Voice from the Temple*, *Prayer*. O good, moderate, tender-hearted, merciful *Prophet* *Canne*! But suppose the *Spirit* should bid them *dash* *Throats*, and *dash out the Childrens Brains* against the *Stones*? Should not they do it? How would

becy [be fulfill'd without? How should these
 ptures you inculcate be fulfilled, *Rev.* 11. 15,
 17, 18, 19, 20. *Jer.* 51. 10, 35. *Jer.* 50. 45.
 you set down at large as *Memento's* in the last
 es of your *second Voice*? How shall a *literal Pa-*
el Vengeance be executed and retaliated without
Personal, and affect their *Lives* and *Livelihoods*.
 This *Tenderneß* of the meek Mr. Canne, is much
 eath the *Fortitude* and *Resolution* of a *Prophet*,
 ecially in the *Delivery* of his *Message*; and truly,
 this very Reason, considering the necessary *Qua-*
tions of a *Prophet*, I am forc'd to disown and re-
 him, as a *false Prophet*, not executing his *Mes-*
faithfully and *courageously*. But in the next
 es he makes some amends, I find the Man pre-
 ly come to himself again; it was only a *little*
ying of the *Old Man*, the *Flesh*, a *Passion* soon off
 n on;—therefore he tell us as very gravely,
 That the *Glory of God*, in fulfilling his Word, is
 o be preferr'd before all worldly Prosperity; that
 Heathen could say, Let Justice be done, and
 he World perish; shall Saints then hold back
 heir Hands from executing the righteous Judg-
 ment of the Lord, only thro' a base Fear of
 worldly Inconveniencies. And whereas this ly-
 Prophet had the Confidence to say, by way of
logy for the *Anabaptists* and himself, 1653, 'Let
leidan, or any other who hath written the *History*
of Munster, be perus'd by any impartial Reader,
 and he shall not have any ground to frame a *Pa-*
allel, neither in reference to *Matter*, *Manner*, or
Men. *First Voice from the Temple*, page 5. Doth it
 appear, as to the *Matter*, that Canne and those
 e *Prophets*, *Matthias*, *John of Leyden*, and *Knip-*
oling, agreed in the *Matter*; the *Matter* was the
 ing up a *Fifth Monarchy*, setting up *King Jesus* on
 Throne. 'Thus *John of Leyden* was led by his
prophetical Spirit upon the *City Walls*, where he
 ' put

' put off his Cloaths, and ran naked through the
 ' City, crying, The King of Zion is come, the King
 ' of Zion is come. Short History of the Anab., p. 2
 publish'd Ann. 1642. And John Tuscoreser, a Gold
 smith, as much a Prophet as Canne, and upon
 good Grounds, having call'd the Congregation to-
 gether, declar'd, ' That it was the Will of the Hea-
 ' venly Father, that John of Leyden should be King
 ' of the Universe, and that with mighty Armies
 ' should kill all Kings and Princes, and destroy all
 ' Ungodly, and save the People that love Righteous-
 ' nefs, and that he must possess the Kingdom of
 ' Father David, till the Time come that he must
 ' deliver the Kingdom to his Father, and that
 ' the Ungodly being kill'd, the Godly shall reign
 ' the World. ——— And again, Thus saith the
 ' Lord, as I set Saul to be King in Israel, and after
 ' him David taken from the Sheepfold, so have
 ' I set John Becold my Prophet to be King in Zion.
 Page 26. [If this be not Antichristianism in as high
 a Strain as can be express'd, and consequently the
 Becold Antichrist, and his Followers Antichrists,
 likewise the whole Tribe of Millenaries, or Quin-
 Monarchians, who are for setting up the supposed
 visible Kingdom of Christ Jesus, there is no such State
 never was, nor never will be.

So then here's a plain Agreement in Matter, in
 setting up a Fifth Anabaptistical Monarchy, a visible
 temporal Kingdom of Jesus Christ upon the Earth.
 As to the Manner, here's no Disagreement neither
 by Force of Arms, by destroying all the Kings and
 Princes of the World, by cutting off the Ungodly,
 that is, all, without any Exception, that do not
 become Anabaptists, and conform to their Principles.
 Then as for the Men, if he means they were
 Mechanics, or illiterate, that will make no great
 Matter at this time a day amongst the most refined
 ones. They call'd themselves Prophets, and as it ap-
 peared

had as good a Pretension to Prophecy as Canne-
 self, and here's no Difference neither; if he
 nt they were *lewd*, and the like, why they had
 elation for it, and as good Authority as Canne-
 for any thing he contends for in his *two Voices*,
 n therefore *John of Leyden*, after he had fall'n
 a *Prophetical Sleep*, and dreamt three Days and
 ights together, awak'd, made signs, and call'd
 a Table-Book like *Zechariah*, and wrote down,
 at a Man is not ty'd or confin'd to one Wife,
 t that he may marry as many as he pleaseth; and
 cordingly put in practice his new Doctrine, and
 arry'd till he had 15 *Wives*, page 23.24.

nd the rest of his Followers imitated
 is Example, and without any Sense
 f Modesty, till there was not a Woman

Short Hi-
 story of A-
 nabaptists.

the City of *Munster*, of fourteen Years of Age,
 at escap'd being vitiated. Why? They all
 as good Grounds for their *abominable Uncleanneſs* as
 e for his *Predictions, Murders, Sacrilege, Robbing,*
Plundering. Doth Scripture any where make
 ication or *Adultery* a greater Sin than *Murdering*
ings, or *Sacrilege* than *Usurping the Ministry*, *de-*
ving Places of Divine Worship, and *taking away*
dedicated in the most solemn Manner unto God,
Testimonies of their Love, Gratitude, and Honour,
ow'd unto him) for the comfortable and ne-
 ary Support and Subsistence of his Ministers,
 blaspheming of God and his *Christ*, wresting
 perverting the holy Scriptures? Are Fornica-
 , *Adultery*, and *Intemperance*, the only damn-
 Sins? Is not *Apostacy*, or *Schism*, or *Hereſe*, or
 llion, adding or taking away from the Words of the
 of this Prophecy [of the Revelation,] which
 e is so notoriously guilty of, (as hath been
 d) and *making Lies*, [devising, forging false
 phesies, and ascribing them to the Spirit of
 , Doctrines of Devils, making Christ the Lamb,
 his

for his Inoffensiveness and Purity, the Author Murders, Assassinations, Rebellions, Treasons, and the Oppressions, Robberies, Injustice, and Barbarities of the World, (according to the damnable bloody *Strines* of these Anabaptistical Millenaries, that are most a Scandal to the Devil himself) lest Sins of Fornication or Uncleanness; let such Antichrists, worse than they themselves decypher the Pope be, with all their Rancour and infernal Malice, do this if they can, or blush if they can? Nay, dreadful and deadly Sins as such Filthiness and Impurity are, yet no Man of common Sense dare aver that to be greater than what this Impudent Anabaptist-cumcellian-Donatist encourages Oliver and his Fell-*Rebels* unto. If what he contends for be agreeable to the Spirit of Christianity, what can be contrary? If what he writes for be lawful, none but a *born Fool* will boggle at what he would [seemingly] condemn. If what he applauds be innocent, and a Duty, the other is a Virtue and commendable, and by such *wild Dogmatizers* as he, ought to be accounted an Expression of common Charity and Civility. All that he seems to condemn and *despise* the World to be parallel, from the Practices of himself and his *Peers* in 1653, is but a *Fest*, comparatively to what himself and his Followers allow'd, even then, and since, and its more than probable to suppose, the Reason why he dared call them *Impostors*, and to reflect so hardly upon the *Munsterians*, was only because they were unsuccessful, and could not maintain their Ground: And because the very Name of Anabaptists was grown so justly odious, for their former diabolical Pranks, their Cruelty, Filthy Blasphemy, Tyranny, and Arbitrariness, so well known and detested by all sober and serious Christians, it was but necessary that the same Spirit which acted and inspired *Jack of Leyden* and *Canne*, should put him upon these Reflections upon the former, only

a Mist before the Eyes of the heedless and ignorant, because their Circumstances were not such as to be fair for an Attempt, their Parties not ready arm'd and powerful enough, nor their Projects ripe for Execution. And truly we ought not to look upon some of this Party's *disavowing* the Quinto-monarchian Principles, and the plausible Profession of the Modern *Anabaptists* make in reference to Magistracy, Chap. 24, of their *Confession*, 1689, and some Apologies they have publish'd to that purpose, any otherwise than to lull a careless World in security, and to impose upon the easie and well-meaning People, till they have a fit Opportunity to *unmask*: This hath been the *old Artifice* of Heretics and *Schismatics* upon Occasion, and when at *Dead-Lift*, witness the *Arrians*, and their *refathers*, those *admir'd Primitive Donatists*, *Canne's Apostles*; whose *Successors*, as Principles and Villany, I'll readily allow such as himself to be: For if they can swallow such *unscriptural Doctrines* and *Practices* as they do in reference to the *One Church* of Christ, the *Evangelical Priesthood* or *Ministry*, and positively deny the *Lawfulness* of *Admitting* Infants into the *Covenant of Grace* by *Baptism*, &c. I'll make no scruple but the same Consciences can easily digest, when we shall serve, the very *Dreggs* of all other *Anabaptical* Opinions. They seem indeed to *refine* a little on their *Progenitors* Opinions, and to *disown* some of their *grossly scandalous unchristian Practices*; but this is only owing to the *Serpent*, that *Craft*, and *Cunning*, and *fuggling*, for which all *Sectaries* have been *notorious*; for he that can *cut Throats* without least Remorse, will make no Conscience of *striking a Head*; he that can violate all the *Laws* of God and Man, to make way for his *insatiable Covetousness* and *Ambition*, with *Mahomet*, will venture a good deal farther to gratifie his *Lusts* too, especially there

1st. Voice,
 Page 23.

being no *outward Force* or *Authority* to controul him; the *same Spirit* that prompts to the one, (by all the former Experiences the World hath had of this Sect) never fail'd to incite to the other. None but very ignorant, or very indifferent, regardless People will ever ('tis to be hop'd) be impos'd upon by you; none but those Men of *Latitude* that care not what becomes of our *common Christianity*, or have no *Zeal* for the *Truth* or *Glory* of God, or value not what side they be of, provided *Compliance* may procure their *Ease* and *Safety*, can ever entertain any other *Opinion* of this present *Generation* of that Sect, but that they are the same in *Affection*, *Interest*, and *Principle*, with their *Predecessors*. It's *Credulity*, and the greatest *Nonsense*, to fancy them otherwise, but only in *Policy*, and by *Necessity*, or to think a few *Years* could ever produce such a *Change* of *Principles* in them. Let any one peruse their *Writings* before the *Restoration* of King *Charles II.* their malicious *Reflections* and *Invectives* against *Monarchical Government* in general, the *Church of England* as established by *Law*, as in *Canne's Voices*, *Persecution* for *Religion* judg'd, &c. and by them *Reprinted* in 1662, the *Narrative* of the late *Parliament*, publish'd in the Year 1657, and particularly their second *Narrative* publish'd 1658, *Printed in the fifth Year* of *England's Slavery under its new Monarchy*, (their own Words) and you'll find their *Principles* are the same, and he's mad that believes them not to be so still. By their greatest *Interest* and *Policy* to seem to disown what they know is *Odious*, and that all *sober People* are the most *averse* to and *abhor*; it's highly expedient to use *Transfiguration* sometimes to deceive the *World*, and 'tis not to be doubted; but, like the *Quakers* (their commonly last *Refuge*) they have two *Sets* of *Opinions*, one for the *Publick Perusal*, and another for their own *Party*; one to throw into the *World*, to *decoy* and *amuse* with, and to *allay public*

Jealousy

jealousies and Surmises, the other to communicate to their Fast-Friends and Confidants. No! these Arcana, these Grand Secrets, are in some measure reserv'd till their proper Season, the World cannot bear them as yet; when once the Kingdom comes to be shaken, settled, the Government unbinging, give them but Opportunity for Anarchy, Confusion, &c. and then they'll pull off their Vizors, and appear bare-fac'd. Whatever some particular Writers may say amongst them, as to the common Notion of the Millenium, as Mr. Tombes, who particularly condemns it as damnable and Antichristian, yet it's certain divers of them entertain'd a better Opinion of it, even in the gross Notion of it already mention'd in Oliver's Time and afterwards, that is, in the common Anabaptistical Sense of it, as at Münster, and other Parts beyond the Seas. As the short History of the Anabaptists informs us, p. 52. 'The Grounds of the many forcible Attempts they made by Arms, was a Dream, they had of a temporal Kingdom of Christ, with whom all the Godly should reign on Earth, without any Infirmitie of Body or Soul, all God's Enemies being destroy'd first; for all Anabaptists were and are still Chiliafts, expounding literally that Kingdom of a thousand Years of Rev. 20. 6. to be a temporal Kingdom. As to the Apologies Mr. Tombes mentions, which were publish'd after the Millenarian Attempt, made in January 1660, the World is oblig'd to look upon them only as acquitting some particulars; there's no doubt, but according to Canne's Prophecies, there were prodigious Expectations amongst 'em. We are sensible what deep Impressions the pretended Prophecies are wont to leave upon our Understandings, such as most of your Peoples are; especially after they had been so often inculcated to them from the Pulpits and the Press, as Canne tells us in his Epistle to Colonel Overton, and other Christian Friends in and about Hull, First Voice from the Temple

ple ——— ‘ It hath been the desire of some of you
 ‘ that I would publish to the World my Notes upon
 ‘ Daniel, ——— [after he had] ——— preach
 ‘ them ——— and then a little after, Sirs I cannot
 ‘ without much Thankfulness to God, and Comfort
 ‘ to my self, but remember you, especially you
 ‘ most earnest and constant Seeking of God, to have
 ‘ the Book opened, and the Seals loosed, that you
 ‘ might see your Work, [what Work but the Setting
 ‘ Christ upon his Throne?] and to know how
 ‘ act for Christ in your Generation. I make no Que
 ‘ stion of this, that your Zeal may provoke others
 ‘ and stir them up to ask Wisdom of God, and for
 ‘ Zion’s Sake not to hold their peace, and for Jeru
 ‘ salem’s Sake not to give him Rest, till he establish
 ‘ make Jerusalem a Praise in the Earth. For my
 ‘ part, I can speak it, to God’s Glory, and I have
 ‘ found all along in the Opening the Prophecies
 ‘ Daniel and the Revelations to you, the Answer
 ‘ your Prayers, and the Fruit of your Faith, abundantly
 ‘ upon my Soul. ——— Sirs, it is your Prayers that
 ‘ I still desire with me, and for me, I know
 ‘ People under Heaven that have more Encouragement
 ‘ to go boldly to the Throne of Grace, considering what

* This Cause of Christ was
 magnified by God, in answer-
 ing the Dunbar Appeal against
 the King of Scots. The English
 Army appealing to God, accord-
 ing to the Act of Parliament
 1648, declaring it High Treas-
 on to set up Charles Stuart, or
 any other Person, chief Magi-
 strate in England or Ireland,
 or any of the Dominions thereun-

to belonging. And as our Appeal was for No King but Jesus,
 which were the greatest Victories obtained that we had) the
 Appeal, on the other Side, was for a King, or personal Interest
 Man, &c. God’s Answer was so full and wonderful on the

‘ real and full * Answer
 ‘ you have had of for
 ‘ merly seeking the Lord
 ---- From these Passages
 we may see many of the
 Anabaptists were in the
 Hopes of taking possession
 on of all the World, and
 may be sufficiently con-

King's Side but Jesus, and according to the Act of Parliament, (upon which the Army marched against the King of Scots) that all Scotland was given in in few Months, and their Armies destroyed; and to use the very Words of the Act of Parliament, Die Martis 17. Septembris, 1650. "This Answer was enrich'd with so many remarkable Circumstances, as is to be admir'd by succeeding Generations, evidencing such a Divine Presence as the Commonwealth can never be thankful enough for; and that it was given in as a Seal or Confirmation from Heaven, of the Justness of this Cause, after solemn Appeals made on both sides to God Himself, the Righteous Judge, in this War between England and Scotland; and that God did so decide the Controversie Himself, was of such Value and high Consequence, &c. Declaration of several Churches, &c. concerning the Kingly Interest of Christ. 1654. p. 10.

inc'd of the Wickedness of their Designs, by the Frustration of their impudent and hypocritical Prayers, and Seekings, and lying Prophecies, that God in Mercy to Mankind will not always bear such Sinners, such blood-thirsty and audacious Profligates. Mr. Tombes does by no Means deny that this Sect was tinctur'd with this Munsterian Doctrine, tho' he shews himself willing and ready enough to apologize for them, by saying, 'That some Years before those Principles, by which [those Zealots in 1660] acted, were to his Knowledge oppos'd in some of the Congregations to which some of the Assertors had joyn'd themselves, and they thence solemnly ejected, &c. And why? Because as we find in the afore-cited Declaration of the Millenarians, and some of them Anabaptists, as appears by the Subscription, (if I be not mistaken) because all of these Principles were now in Disfavour with Oliver, and that the last Parliament was dissolv'd for that they would rule as Saints, (or Part of the Fifth Monarchy for Christ) and for doing that the former Parliament neglected, Declarat. p. 4. So that it was Policy, to put a Stop to the Progress of such Principles, which made them obnoxious to the Jealousie of such a watchful and revengeful Eye. He knew them too well, and trusted them so long as it was

safe, and till they had serv'd his Designs ; but as soon as he had got the *Supream Power* into his own Hands, he *Discarded* them immediately, *Purg'd* his own *Regiment* in particular. At first, indeed, after he came to be *Generalissimo* over all the Forces of the Three Nations, he planted in the *Army*, *Anabaptists*, to *poiz* with the *Independents* and *Presbyterians*, who were the Friends of the Parliament. Second Narrative, p. 51. But finding them opposing and obstructing his main Design, and upon the very Point

* See the Second Narrative, Page 8.

of engaging against him [I suppose, by setting up the *Fifth Monarchy*] * he turn'd them out of all Commissions in the Army and State, Imprisons divers of the most eminent of them, as may be seen in their Declaration, p. 13. So contrary is it even to Nature it self, for one *Rebel* or *Knave* to confide in another but at a pinch. So, as I said, this was but Policy and an Effect of worldly carnal Wisdom, for the *Anabaptists* to purge some of the sort, especially the furious and unmanageable, and perhaps, most suspected ones out of their Congregations. A small Provocation would have made Oliver cut all their Throats, or sold 'em for Slaves ; he knew them *intus & in eute*, and all their Projects as well as they did themselves ; he was one of them, as high a *King-Jesus-man*, as the most thorow-pac'd amongst them ; he was as much a Seeker of God, as *Canne*, or *Feak*, or any of the rest ; as *Pious*, as *Devout*, and as much a *Saint*, and held numberless Consultations with them about the Enthroning of *King Jesus*, and as they were *Hypocrites* and *Dissemblers* with God and Him, so was he with them, only to serve his own present Interest.

Now, laying all these Circumstances together, no wonder that *Millenarianism* began to pull in Ears, and to grow timorous and cautious ; the Gentlemen were catch'd in their own Nets, and their *Babel* tumbled down at once. So that as

four

and it for his Interest to dissemble with them, they find it their best Security to be *quiet* and *dis-able* too. This is but just putting up the Sword to its Scabbard till a fitter Opportunity: And we have no reason to think it otherwise, for as soon as He was *dead*, they were at it again; as may be seen in their *Second and Third Narratives*, 1658. — — —
 We have not the Opportunity to consult, whether *that* made that *horrid Attempt*, 1660, were *Ana-baptistical Millenarians* or no; but it's certain, that *John James*, who was executed for *Preaching Seditious* and *stirring up* his Hearers to *Rebellion*, in *Bullstake* in *White-Chappel*, Octob. 19. 1661. own'd himself to be a *Baptiz'd Believer*, and profess'd 'himself to own the Kingdom of our Lord Jesus Christ, to wit, *The visible Kingdom of JESUS CHRIST here on Earth*. Narrative of the *Apprehending and Ar-gument, &c.* of *John James*, p. 40. And in the same Narrative, it's said, 'That several Friends being with him [in Prison] *he desired* to leave with him some of his Scripture Grounds, for that his persuasion, [*scil.* concerning the *Fifth Monarchy*] being that the greatest Cause of the Sentence and Con-demnation pass'd upon him, which are inserted in this Narrative, from p. 31. to p. 35. where, when he comes to treat, how *Jesus Christ must come by this Kingdom*; he tells them, 'That he shall use his People in his Hand as his *Battel-ax*, and *Weapon of War*, for the bringing in the Kingdoms of this World into Subjection to him. A few Scriptures as to this, — — — *Isaiah* 12. 14. but especially the 5 and 16 Verses; Behold I will make thee a new sharp threshing Instrument, &c. The next Scripture is in *Jer.* 57. 20, 21. 'Thou art my *Battel-ax*, (speaking to his own People) and *Weapon of War*, for with thee I will break in pieces the Nations, and with thee will I destroy Kingdoms, &c. I might produce many more, that God will

' make use of his People in doing of this great
 ' Work ; Rev. 17. 14. *These shall make War with the*
 ' *Lamb, and the Lamb shall overcome them, for he is the*
 ' *Lord of Lords, and King of Kings, and they that are*
 ' *with him, are called, and chosen, and Faithful.*
 ' In the great Work of Jesus Christ against the
 ' Horns, he hath a Remnant, called, and faithful
 ' and chosen, standing by him in this Work, which
 ' doth mightily correspond with these two Prophe-
 ' cies. Therefore, seeing that the Lord will make
 ' use of his People, as his Battel-ax and Weapon
 ' War, and that they are a Faithful and Chosen
 ' Remnant, I only leave this one word, by way
 ' Exhortation to the Lord's People that have Faith
 ' in these Prophecies, to be looking to the Qualifi-
 ' cations of his chosen Remnant, and that they have
 in Rev. 14. 3, 4, 5, &c. p. 34. Hence it appears
 plainly, that the old Leaven of *Millenarianism* was
 not clean purged out of the *Anabaptistical* Congrega-
 tions, in 1661 ; that those Principles were held forth
 in their Meetings ; then sometimes at least, when
 they thought themselves secure, nay, immediately
 after so villanous and barbarous an Attempt, in 1661
 and some Executions pass'd for the same ; Nay, which
 is more in the gross Sense, by Force of Arms ; and
 more than that, to demonstrate in what Sense, and
 to the Administration of it, these baptiz'd Believers
 understood it ; this dying baptiz'd Believer urges it
 his Brethren (whom he endeavour'd to confirm in
 this Belief of the *Millenium*, and to encourage them
 in the Prosecution of the Design of Erecting a
Monarchy) by Fire and Sword, by a general Destruction
 of Men and Women, Young and Old, all Orders and
 Degrees of Men from the highest to the lowest, as
 you will find in his forecited Chapters out of the
 Prophets. The Resort unto him in Prison, of his
 Friends and Brethren, was considerable, and by
 being a Preacher among them, no question of

count with them, and by his last *Legacy* and *Seal* this *Doctrine* with his *Blood*, manifests the great concern he had upon him to fortifie that *Party*, and encourage them to persevere in that *Belief*, which all long had been one of the prime *Articles* of the *Anabaptistical Creed*, and ought to be look'd upon as such at this day, and undoubtedly is; by which at any time or other, they hope to rival it with *Shomet* himself, and in the bottom, no doubt, a transcript from that *hellish Original*, varnish'd over with a little religious *Cant*, to make it pass the more readily amongst the *Mob*, the *Ignorant* and the *worshipful*, who are always the most *Numerous*, fond of novelty, only for the sake of *Licentiousness*; for whom the whole *Scheme* of *Anabaptism* is calculated, as may be shewn afterwards in another *Treatise*. But what hath been said, I think it is sufficiently evidenced, that little heed ought to be taken to our modern *Anabaptistical Apologies*, whereby they would persuade us of the vast difference between them and the *German Anabaptists*. We find them agreed in those Points that have rendred them justly abominable to all that have any Acquaintance with their principles, and we had some Experience of them that they would have been at in that Parliament whereof a very considerable part were *Fifth Monarchists* that was Dissolv'd, Decemb. 12. 1653. As to their then Behaviour in the House, it was observ'd, and then publish'd to the World, by some of the members, that they had nothing in their Eye, but to Erect this *Fifth Monarchy*, and enslave all the Nation besides, by throwing all into Confusion, and for that end, neglected all those weighty Concerns for which they were conven'd, and had no manner of respect to the *National Interest*. Thus they thwarted, cross'd, and set aside every thing that was mov'd by the opposite Party, that did not suit with their whimsies, and damn'd it immediately as *Antichristian*, and

and voted, or represented all incapable of Place or Trade who were not godly, or for the setting up the Kingdom of Christ Jesus in their Sense, owning themselves only to have a Right of Governing the Nation of Saints, having an extraordinary Call thereunto from Christ, which was never to cease till it brake in pieces all Powers, by making War with them. Answer to the true Narrative of the Cause and manner of the Dissolution of the late Parliament, Dec. 12. 1653. p. 2. 'Hereupon they write Letters to their Party all the Nation over, to blast that part of the House that agreed not with them, and at a set Meeting at Member's House, of divers Members, Consultation was had to leave the House, and Removestrate against them, as Hinderers of Reformation — and things indeed amongst them were grown to that height, that it was evident, in a short time scarce any should have been judg'd meet to Publish the Gospel, or receive the Magistrate's Countenance, that had not been Baptiz'd into their Spirit and Principle. And this I cannot but mention that when the last Debate was about Ejection of scandalous Ministers, it was confidently averr'd, None should be countenanced by the Magistrate, but such as disclaim their Ordination. Now the great Mystery of the Disclaiming their Ordination, was a Hellish piece of Millenarian and Anabaptistical Policy, to make the Felo's de se, thereby to renounce all Claim or Right to legally settled Maintenance, particularly by Tythes and Glebes, exactly according to lying knavish Calvinist Notion of the then Ministry in Possession, and to be incapacitated to demand or sue for the same for thus this Munsterian-Circumcellian writes in his Second Voice from the Temple; 'Howsoever, said he, I do observe that the Independents, and Presbyterianes do appear most for Tythes; yet the Truth is, neither of them, by the Law of the Land, have

Title to it : For they are not such *Incumbents Ecclesiastical Persons*, as the Law allows in case Tythes. For whosoever hath not been Ordain'd *Pastor or Deacon* by a Bishop, that is, whose Ministry is not essentially from the *Sea of Rome*, to use *son's* words : Or, as the Nonconformists express it, he whose Entrance into the Ministry is by a Popish and Unlawful Vocation, strange in the Scriptures, and never heard of in the primitive Church, cannot (as a Minister) by Acts of Parliament, claim any Propriety of Tythes. *But, for such as have renounced their Ordination by Bishops, and take Themselves to be Ministers by Election and Ordination SOME OTHER WAY ; These the Law of the Land counts Sectaries and Schismatics, and that have forfeited their Livings and Offices, and so to be suspended.* Thus you P. 11, now exactly these Millenarians and Baptists jump. But to come close to the Business, main Point ; to prepare the way for the Fiftharchy, these [*Saints*] in the *first place*, were for stopping the Soldiers Pay, by hindring the passing of the Bill of Assessments, which was a meer Design to Disunite the Army, break them in pieces, to make them odious to the People by Free Quarter, which appears by their Endeavours and Discourses in changing Commanders in the Army, or to say more properly, Advancing Men of their own Principles to push on their own Designs.] *Confusion Commanded*, p. 10. Or as the *Answer to the true Narrative of the Manner, &c. and Dissolution of the late Parliament*. ' There appear'd an evident Design to alter the Government of the Army, and have put it in such hands as would perfectly have corresponded with their Principles, and given them a safe Opportunity to have imposed whatever they pleas'd, upon the Nation.——This was certainly given in Direction to divers Members
met

‘ met together, to pull down *some* in the Army,
 ‘ set up others, either with or before them
 ‘ is most notoriously known, &c.

P. 4. to point out the very Men they
 have set up, as it's very probable, Th
 down two Queries out of the *second Narrative*
 out by these *Anabaptistical Millenarians*, in the
 1658.) of the late Parliament so call'd. ‘ Nin
 ‘ whether the *Protector* be so wise and understand
 ‘ so tender and careful of the Common Interest
 ‘ is pretended) above all others whatsoever;
 ‘ above and beyond the Four Parliaments he
 ‘ Dissolved? And may it not be enquir'd, how
 ‘ came to this height of Knowledg and ab
 ‘ Understanding; seeing there are very many
 ‘ thy Patriots, sometimes his Equals (at least)
 ‘ high a Descent, of as good Breeding, of as
 ‘ Parts, of as fair an Interest, as also, as well
 ‘ in Government as himself? Whether it may
 ‘ be wonder'd at, that he should be so excee
 ‘ wise, and tender above all, even above Pa
 ‘ ments themselves? Tenthly, Whether Sr. H
 ‘ Vane, Major General Harrison, the late Presi
 ‘ Bradshaw, and Sir Arthur Haslerig, Lieuten
 ‘ General Ludlow, with hundreds more of wo
 ‘ Patriots, that have ventur'd far in their Coun
 ‘ Cause, for Justice and Freedom, may not ra
 ‘ nally be thought to be as careful and tender of

‘ Good of their Country as the Pr
 P. II. ‘ &or? The *SECOND* thing attempt

was the *Removal* of the *Chancery*, and
Alteration of the Law, &c. Now what they m
 by that, will appear (so far this Party of Men
 thought fit to publish their Intentions and Mean
 from *John Spittlehouse*, an *Anabaptist Millenarian*
 his *first Addresses* to *Oliver Cromwel*, Printed
 ‘ But, saith he, to the end that *Simeon* may suffe
 ‘ well as *Levi*, being Brethren in Evil (viz.

lawyers of this Nation, as well as the Priests) I shall,
 the next place, set before you the *Dragonical*,
Heathenish, or *Kingly* Power of Nations over the
 people of God, which, whilst you likewise in-
 tend to continue in Being, you do also *clearly de-*
clare your selves Antagonists to the *Kingly Govern-*
ment of Jesus Christ; for what are National Laws
 of Kings other than the Decrees of Tyrants, and
 corrupt Men, whose Foundation and Institution
 and their Being from the corrupt Reason of the
Heathen, whose Proceedings, Laws, and Punish-
 ments, do infinitely differ from the Laws and Pu-
 nishments imposed by God? &c.——Consider
 therefore — what a shame it will be unto you, if
 you henceforth countenance such *Laws* and *Law-*
yers in the least, seeing they are the very *Brood* or
offspring of the *Heathenish DRAGON*, mention'd
Rev. 12.——In as much——as they are so
symmetrically opposite to the aforesaid *Divine Laws*,
instituted by the Everlasting God himself, whose Ser-
 vants you profess your selves to be in point of O-
 bedience to the same. As also in as much as the
 apostle *James* affirmeth, that there is but one
 Lawgiver to the People of God, *Jam. 4. 12.*
 which the Prophet *Isaiah* rendereth to be the
 word *Jehovah*; where, speaking of the Exaltation
 of the Kingdom of Jesus Christ, and the Spoiling
 and Ruining of the Adversaries thereof, he
 saith (*Isaiah 33. 1.*) *Wo unto thee that spoilest, and*
thou wast not spoiled, and dealest treacherously, and they
dealt not treacherously with thee; when thou shalt cease
to spoil, thou shalt be spoiled; and when thou shalt make
an end to deal treacherously, they shall deal treacherously
with thee, (viz. When the limited time ap-
pointed for their so doing, shall be accomplish'd,
so that they would otherwise willingly cease,
either to spoil or deal treacherously with the Saints
of the most High God;) a Chapter worthy your
 most

‘ most serious reading and meditation, (as also the
 ‘ precedent and following) where in *ver.* 22. the
 ‘ Prophet declareth, that at the Accomplishment
 ‘ the aforesaid Judgments, that then the Lord his
 ‘ self will become Judge unto his People, as also the

‘ Law-giver, and their King, and their Saviour.
 P. 17. ‘ Again,——forasmuch as the

‘ said Judicial Law is not in the least Repealed,
 ‘ why ought it not to be in the like Reputation
 ‘ with you, as it was to the Antient People of
 ‘ God, unto whom it was first delivered, (*viz.* the
 ‘ the Jews) seeing that it cannot be denied, that
 ‘ believing Gentiles are as well the Seed of Abraham
 ‘ ——*Gal.* 3. 9, 23. and so consequently, Jews
 ‘ well as they; yea, and that in a far more transcendent
 ‘ Relation, by how much the Unbelieving Jews are
 ‘ esteemed no Jews, &c.

P. 18. ‘ Again, whereas it is alleged that

‘ neither Jesus Christ, or his Disciples, or his
 ‘ Successors did ever yet assume the Power to put
 ‘ the aforesaid Laws in Execution: I answer
 ‘ that the aforesaid Persons have ever been under
 ‘ restraint, as Captives and Sojourners, and therefore
 ‘ were always under the Laws of them that were
 ‘ Lords over them, (*viz.*) Heathenish Magistrates
 ‘ and therefore were in no wise permitted to

‘ make use of the aforesaid Laws of God.

P. 22. ‘ As in the time of Jesus Christ, his

‘ bode upon Earth, &c. And—whereas
 ‘ as it is alleged that Jesus Christ himself did not
 ‘ practice according to the said Laws, &c. I reply,
 ‘ That it was because as a Man, he was under
 ‘ Restraint, as the rest of the Nation of the Jews
 ‘ and therefore, had no more Power than they
 ‘ to null or make void the present Laws of Caesar
 ‘ (2.) In that his Kingdom was not of this present
 ‘ World, he being at that time, in a suffering Condition,
 ‘ his then being in the Flesh, being only

Example of Patience to all his Disciples——

at this Restraint was to continue but its appointment-Season, viz. until such Times as *Jesus Christ's* world should be made apparent, in which he should reign as King over the Face of the whole Earth, according to the afore-mention'd Prophecies: Which Kingdom, I judge, took place, as soon as the fatal Blow was given to the late King; which being done, immediately the late Parliament did utterly renounce the Government of this Nation by Kings, as Tyrants; as appears in the Old Exchange, where over the Place where the late King's Pourtraicture was set, was engraven *Exit Tyrannus*; Which doth clearly import a Change of the Government from such Kings as the *Israelites* desir'd to be govern'd by, in 1 Sam. 7. 5. unto that Government which they were formerly govern'd by, as by Judges, &c. and so consequently of the Laws, according to the Saying, *New Lords, new Laws*; which did so clearly appear by the late Act of Adultery, where they made the Sin punishable by Death; which doth clearly manifest, That the late Parliament was carried on, tho' in Darkneß, to put in Execution the afore-said Laws of God; instance also the late Act of the Lord General (if as reported) not permitting simple Theft to be punish'd by death; which are two evident Testimonies that the Lord is stedfastly purposed to promote his own Laws, instead of the present Laws of the Nation: and therefore if you will set your selves with all your Might to prosecute the same, you will thereby be made famous to all Posterity; for thereby you will not only be made Conquerours over the whole Earth, as in the afore-said Prophecies, but will also be instrumental to the Conversion of the antient People of God, viz. the Jews. Thus much as to their Design to destroy the whole Constitution of our Laws, and to

P. 24.

destroy

destroy all *PROPERTY*, and *Titles*, and *Rights*, that *Saints* might come in with their *Scripture Pleas*, seize all for their own *Use*, in the Name of *King J* and so turn all the *Ungodly* out of *Possession*.

Their *third Design* was to take away the *tronatus*, the Right of *Presentation* to *Church*ings, from the *Nobility* and *Gentry*, and the *Ty* and *Glebes*, &c. and to appoint *Commissioners* to thro' the *Nation* in *six Circuits*, and joyning with ther *Commissioners* in the several *Counties*, should all *prophane*, *scandalous*, or *insufficient Ministers*, place *able* and *fit Men* in their *Rooms*. [See *True Narrative of the Cause and Manner of the Dissolution of the late Parliament, Dec. 12. 1653. by one of the [Monarchy] Members, page 5.*] not only a grand *trenchment* upon *Propriety*, but a down-right *Root* out, or *Extirpation* of the *Ministry* it self, as the most effectual and sure *Method* of *Setting up* our *Saviour's Kingdom*. And now, as a *Commentary* upon, and an *Elucidation* of this inspired *Text*, let's consult the *Prophet Canne*, and your illuminated *Spittlehouse*, and speak the *Sense* of all the *Anabaptistical Millennium Party*, for our fuller *Instruction*. Now saith *Cal*
 ' What Way or Course can be taken more effectually
 ' and certain to *starve* and famish *Antichristian* Idolatry
 ' (as the *false Church, Ministry, Worship, Government*)
 ' than the *Magistrate* to take away the *Food* and
 ' *Maintenance* whereby hitherto, and at this present
 ' they are nourish'd, fed, and kept alive. See *Second*
 ' *Voice*, p. 2. Again, if the *Civil Magistrate* be
 ' all concern'd in taking *Vengeance* on *Babylon*,
 ' to set himself in array against her, bend his *Bow* against
 ' her, and empty her; if the pouring out of
 ' the *latter Vials* do any way belong unto him, then
 ' then is most proper to him, (as acting within his
 ' own *Sphere*) to null all *Statutes* and *Laws* which
 ' *Idolatrous Princes* have made, (when they give
 ' their *Power* to the *Beast*) whereby the *Antichristian*

Christian Kingdom ever since hath stood and been supported, *ibid.* and so on.

So your *accursed Spittlehouse*: 'That then, faith he, which the Lord Christ expects from you, at this your Convention, is, (1) That you would make his Foes his Footstool; which, certain I am, can be no otherwise effected, than by plucking up *All* those Plants which the Heavenly Father hath not planted; (and that as well Root as Branch) [that is, All, without any Discrimination, that are not *Anabaptists*, and true *Munsterianism*, as much as Satan is the *Devil*;] which I do affirm to be the *Priests* and *Lawyers* of this Nation, or otherwise the devouring Locusts and Caterpillars of this Nation, *viz.* all such Priests under what Name or Title soever dignify'd or distinguish'd) as shall be found in *Babylon*, *viz.*

ALL SUCH AS HAVE NOT DISCLAIMED THEIR RANTISM AND ORDINATION, which they have receiv'd from the Popes of *Rome* and their Successors, in as much as they are of the same Lineage and Offspring with the Grand Harlot of *Rome*, mention'd *Rev. 17. 5.* where she is nam'd the Mother of Harlots. — *Spittlehouse's first*

addresses to Oliver Cromwel. — — — and *P. 6:*

Therefore I shall prove, that the *Presbyterian* Priests of this Nation, are so guilty as aforesaid, and consequently must be judg'd accordingly; which that they are, is prov'd (1) in that all Men know it is their daily Practice to *Rantize* Infants to all ends and Purposes, as did the Prelates. (2) In that their Ordination is also unavoidably deriv'd from the Bishops, who received it from the Popes of *Rome*. (3) In that *Tytbes* are of the same

neage with *Monkeries, Abbies, &c.* And *P. 7.*

Foran Instance of these *diabolical Saints* *greediness, Mercifulness, Tender-heartedness*, in comparison to whom the *Turks* and *Jesuits* are *Incarnate Angels,*

gels, let's see how this Scandal to all Sanctity answers an Objection made against this Antichristian Barbarity. Object. 'I know these will be accounted hard Sayings, &c. I know also, your Reply will be that they are Men of a godly Life, ——— it would be a cruel thing to deal so hardly by them, and many of them have great Families, &c.

Resp. I agree with you in all these, as to a seeming hard Measure: But! inasmuch as the People of God are in Babylon, Rev. 18. 4. and inasmuch as they have been so earnestly solicited by the MESSENGERS OF GOD to depart or come out thence

of, but will not, it is not the Will of God that they should be spared for that

P. 8. 'Godly Life and Conversation, or for that they have great families, and no other way of Livelihood, but that in case they shall refuse to come when call'd, that then they should be punish'd even as Babylonians; as in the same Verse. Again: What Respect hath been made to the Prelates and their Brood?

'Object. Many Cavalier Priests are yet continuing albeith they have formerly been in actual Arms against the Parliament.

'Resp. That was either a manifest Miscarriage of the Parliament, or otherwise because they were Friends, or that Chameleon-like, by changing themselves into every Judgment that retaineth Tythe. And hence it is that many Papists have formerly pretended themselves to be Prelaticans, many Prelaticans to become pretended Presbyterians, and many Presbyterians pretended Independents, &c. yet justify the Antichristian Essential of BAPTIZING INFANTS, when they seem to condemn National Churches by their gathered Congregations. Can any rational Man then imagine, that these Persons are either Papists, Prelaticans, or Presbyterians; or that they do it meerly to creep into

Favour of the Magistrate, by closing with his Opinion, to the end *they might* be maintain'd by such Romish Provisions? Witness many *Independents* in and about London, who to keep up Tythes, will lecture it to them *they account the World*; and to keep in with the Magistrate, will also have a *private Congregation*, halting downright betwixt *Christ* and *Antichrist*, in a shameless manner.

Object. But you will say, Some Mercy would be extended, in respect of *Wives* and *Children*.

Resp. In as much as there is a *general Mercy* to be extended to all, you may in Charity give something, according as your *Wisdoms shall think meet*; but not in the least, as the aforesaid Priests are either *Jewish or Popish Harpers*, or *Prelatical Musicians*, or *Scotch Bagpipes*, or the aforesaid *Independent Trumpeters*, Rev. 18. 22. neither as they are *Sailors, Crafts-men, Factors, or Merchants of Romish Wares*; as in the said P. 10. Chapter. These were the design'd glori-

ous Achievements of our *Millenarian, Gifted, Inspiring, and Extraordinarily-Call'd-Parliament-Men* in 1653. And what was very remarkable in this Parliament *Saints*, to give the better Colour to their *ungodly, barbarous, and Antichristian Design*, they of the *Millenarian Persuasion*, set apart *divers Days* to seek the Lord by *Fasting and Praying*: Under this Pretence, consulting with the rest of their Brethren (*Canne, Oak, Spittlehouse, &c.*) how they should manage this great Business of setting *Christ upon his Throne*, and then at last, like a Parcel of *Enthusiasts*, come to the House with their *Bibles in their Hands*, thundering out Texts of Scripture, and imposing such sentences upon them, as one of the Members on the other Side saith, 'As all gracious Hearts would have been griev'd at; but then he adds afterwards a severe Reflection upon them, 'It is never a worse Time, than when good Means are tamper'd with

' to bad Ends; when Ahab proclaims a Fast to accuse Naboth. ————— And that these Days

set apart from the Houe, were only us'd to engage the Minds of well-meaning Men, and the

Answer to the
Narrat. p. 9.

better to carry on Things before resolv'd and determin'd. And thus we see these abominable Hypocrites pre-

tending so much Zeal against Popery to Holiness and the Spirit, and setting up Christ's Kingdom, and to purge the World of all the Ungodly, by the Instigation of the Devil, or the Spirit of Antichrist, did in the first place damn a Form of Ministry as Antichristian; and then, upon these Grounds, resolv'd to dissolve the Ministry, and to leave it to any that should think fit to take the Office and Work upon him, in this exactly symbolizing with the Turks, whom they resemble in great many Particulars, who have no stated Ministry amongst them, no SOLEMN CONSECRATION to that Office; in that Particular, different from all Mankind. So that by this we may divine what sort of a Ministry would have been planted all over the Nation, if our Anabaptistical Millenaries had carried the Day. And here I must call in the Help of the two Millenarian Anabaptistical Prophets, the Witnesses, to give in their Testimony.

To this purpose Jeroboam Canne tell us, Ordination is useless, a Trifle, Antichristian, and Satanic

' That none should preach unless ordain'd, that

' (as the National Ministry and Tythes) came like

' wise from the Sea of Rome: For Gregory IX.

' the Year 1227, made a Decree, That no Lay

' Man should preach. Here began the Abominable

' on that maketh desolate. Now the Occasion

' was to suppress the Truth, which at that Time

' began most gloriously to break forth by the Writings

' of the Reformers, so that no higher can they bring this Pre-

' tence than to the Year 1227. Neither have they

they any other Author, to father and fasten it on than *Satan* and *Antichrist*. For howsoever, before this Time many foul Abuses and Corruptions were crept into the Church, yet it was so many Years after Christ before this Decree of the Pope came forth, that no *Layman*

should preach. ——— Then afterwards, p. 26. Should (says he) there be no Preaching till there are *Ministers*, then necessarily after the General Apostacy of *Antichrist* there could never be rais'd up either Churches or Officers. For it is so absurd and ridiculous to imagine Officers before Churches, and therefore we well know, by the Preaching of Men out of Office, People were first called out of *Babylon*, as being separated from the World, they covenanted together to walk in the Faith and Order of the Gospel, and they became the true Churches of Christ, Electing and Ordaining afterward their own Ministers, according to the Apostolical Institution. ———

Second Voice
Page 24.

P. 26.

——— And to shew the Preeminence and Excellency of such a *Ministry* as these *Wolves* would recommend to all *Christendom*, and impose upon them, let's hear what he saith Page 27. 'I do affirm and will abide by it, since it pleased the Lord to draw out the Hearts of *some Soldiers*, and others, publickly to preach, (which is not above ten or twelve Years) the People of this Common-wealth have had more true Light, and glorious Discoveries of Christ and his Kingdom, than all the Nations Ministers ever before made known unto them, since first they took their Calling from the Sea of *Rome* to this Day. O rare Prophet Canne! Now I have found you out, and shall easily make the Discoveries of the true Lights you brag of, and prove them to be *Ignes fatuos*, or more gross and palpable than

O 3

Egyptian

Egyptian Darkneß, and that the Spirit of Ignorance, Error and Darkneß, the Spirit of Lying and *Sham Visions*, and Revelations, had possessed these Gifted Soldiers as well as your self. It's true, the Soldiers mounted the Pulpits in those Days, and turn'd Preachers amongst the rest of the Rabble that usurp'd that Sacred Office, where, and when they pleased, and every-where exclaim'd against the Ministers as 'Popish, that it was unlawful to hear them — hoping to see them all pack'd to Rome, and their superstitious Steeple-houses pull'd down to the Ground. — Some affirm'd, that they had *Visions* and Revelations: Second part of *Gangrena*, p. 5. The Millenary conceit the common Subject of their Sermons, and Church on Earth, without so much as an Hypocrite. One of these Booted Apostles, a Lieutenant, affirm'd and maintain'd violently, that God [revealed Sins] immediately by himself without Scripture, without Ordinances, Ministers, or by any other means deny'd the Trinity of Persons, affirming them to be Three Offices, and made it a Question, whether there was a Resurrection or not: Second part of the *Gangrena*, p. 7. Amongst this Rabble of Self-constituted Preachers, in those horrid Times, was one Boggis a young Fellow, who strol'd about with Oats, one of your famous Apostles, whom Oats cry'd up for a Man much superiour in Parts to himself, who coming to a Person's House of Great Yarmouth, in Norfolk, and being requested to stay at Dinner, was desired to give Thanks; he ask'd, 'To whom he should give Thanks, whether to the Butcher, or to the Bull, or to the Cow, there being then a Shoulder of Veal upon the Table; And the Informer's Wife saying, That Thanks should be given to God, the said Boggis reply'd, and said, Where your God, in Heaven, or on the Earth, aloft, or below doth he sit upon the Clouds, or where doth he sit, with his? — And the Informer's Wife, discoursing with

him about the Church, and concerning the
 he: the said *Boggis* wished he had not known so
 of the Bible, which he said was only Paper :
 and part of the *Gangrena*, p. 63. This *Samuel*
 is the *Anabaptist*, no less *Blasphemous* than this
Boggis, after he had Baptiz'd a Woman, bid her
 e, and she gap'd ; and he did ' blow three times
 to her Mouth, saying words to this purpose,
 either receive the Holy Ghost , or, now thou hast re-
 ceived the Holy Ghost : *Gangrena*, part 2. p. 147.
 rein agreeing with, or imitating *Knipperdoling*
Munster, who ' once fell flat to the Ground, and creep-
 ing upon his Hands and Feet, he went to several Persons
 the Assembly, and blowing them in the Mouth, said,
 the Father hath Sanctified thee, receive the Holy Ghost ;
 ert Hist. of the *Anabapt.* p. 28. And doubtless,
 ould they ever get any Head, we should have all
Munsterian and German Pranks play'd over to a
 e, with vast Additions and Improvements.

But to return to *Inspir'd Canne* (for it would be
 less to pursue this Subject any farther) who so
 nestly contends for a new and extraordinary Mini-
 nay, the absolute Necessity of Mens preaching
 of Office, after the general Apostacy of Antichrist,
 Behold here a Scheme of Independentism, and as
 ny Falsities as Lines, a clutter of Impossibilities ! Be-
 d here the Serpent casting Water out of his Mouth as
 Flood, after the Woman, [the Church of Christ]
 he might cause her to be carried away of the
 od, Rev. 12. v. 15. Or, the Devil, that Anti-
 st, καὶ ἔβρανε, speaking Blasphemy against God and
 Christ, bringing railing Accusations against his one
 ch, accusing the Brethren out of the Mouth of
 lying Prophet *Canne*. Where is it said any where
 the Holy Scriptures, that there should be a General
 at is, an Universal] Apostacy from Christianity ; for,
 must be suppos'd to evince such a total Failure of
 true Evangelical Ministry, as he implies ? What

Text of Holy Writ predicts such a total Failure the ordinary standing Ministry, establish'd by Christ and his *Apostles* in the Church, as to be forc'd in a succeeding Age, to have a Recourse to an extraordinary Supply? To suppose a general Apostacy, is to suppose an Intercision, or Annihilation, or Cessation of the Church, contrary to Christ's Promise, That the Gates of Hell should not prevail against it, Matth. 16. 18. and consequently, that it was not built upon a Rock, the Rock of Ages, but upon the Sand: And to suppose a Failure of true Ministers contrary to Christ's Promise, that he would always maintain a standing Ministry in this his Church, one of the greatest Assertions and Manifestations of his Kingly Power, Matth. Chap. ult. ver. ult. Lo I am with you always, that must mean the Apostles Successors, that shall never be wanting a Succession of Ministers in my Church, to Preach the Gospel, and Convince the World, to fulfil your Ministry, to feed your Flock, no, not for one Moment, even to the end of the World. His very Hypothesis is Blasphemy, his Reasons Antichristian, and the End and Design of it Diabolical, because 'tis to set up a Ministry in Opposition or Rebellion against Christ's own Institution, to an one as of necessity must Administer nothing but Curses, because destitute of Christ's Blessing; to Ministrations only of Death and Perdition, not of Life and Salvation, and consequently, the actual enlarging of the Kingdom of Darkness. Then again, What places of Scripture for this Covenanting, for express explicit Covenant between Pastors and Members in his Sense, the Independent Sense? And can any of his Clann pretend to shew one Text for the Mob's Electing and Ordaining Pastors? It's evident by the foregoing Discourse, they cannot, have not a single Text, and therefore there's no more Truth in saying, it's according to the Apostolical Institution, than in his lying diabolical Prophecies.

As to what follows of his *Red-coat Preaching*, and propagating the *Light* and *glorious Discoveries* of *Christ* and his *Kingdom*, by which he means the *Fifth Monarchical Principles* stollen from the *Alcoran*, and no more agreeable with the true Notion of *Christ's Kingdom*, than the *Gospel* with the *Alcoran*, or *Jesus Christ* with *Mahomet*; I shall say something to it afterwards: But as to our *main Design*, with Reference to our *new upstart Ministry*, our *new Apostles*, let us see what fort *Spittlehouse*, another Oracle of *Anabaptists* would recommend unto *Cromwel* and *Comrades*; 'Have not, saith he, the People of God in this Nation, the *same immediate Teachings* of the *Spirit*, as had the *Prophets* and *Apostles* of *Jesus Christ*? Are the *Scriptures* of the *Old Testament* any other than the *Dictates* of the *Spirit of God*? *Pet. i. 19, 20, 21.* Are they not the same in *Print*, as they were in the *Apostles Writings*; and the same in their *Writings* as they were in their *Words*; and the same in their *Words*, as they were in their *Thoughts*; and the same in their *Thoughts*, as they were in their *Conceptions*; and the same in their *Conceptions*, as in the *Infusion*; and the same in the *Infusion*, as they were in their *Infuser*, viz. the *Holy Ghost*? &c. *Spittlehouse, First Addresses, p. 11.*

— 'And if so, what need of *Universities* to breed *Divines*, since the *Holy Scripture alone* is sufficient to compleat a *Practitioner* in that Profession, as aforesaid; as also, in as much as he, *whosoever* of the *People of God*, that is able to speak to *Edification*, *Exhortation*, and *Comfort* of their *Brethren*, are compleat *Prophets of God*, what need have we of such devouring *Wolves* as aforesaid? &c. *p. 13, 14.*

To answer these last *Paragraphs* of *Spittlehouse*: we need not come to a fine pail at this rate of Argument, and in a direct Path for *Quakerism*, and to throw off all the *Ordinances* of the *Gospel*, with the *Scripture*

Scripture it self at last? This is a large step towards it, and borders very near upon *Boggism*, and *Munsterianism*: No wonder that *Anabaptism* has been all this while the *Decoy*, the *Stalking-horse* for *Quakerism*, as daily Experience confirms it, but *Remove*, one little stride from it. In the first place I deny that the People of God, as he calls them, have now adays, the immediate Teachings of the Holy Spirit, as (that is, in the same degree, or talks at random) the *Apostles*, the *Prophets* had. They had *immediate Infusions*, that is, without Means without Scriptures; but the Scriptures are Means or the *Mediums*, by which the Spirit of God reacheth us, instructs us, edifies us; nay, the ordinary Means God hath appointed for our *Edification*, the *Ministry*, by him instituted for this end; *How shall they hear without a Teacher?* And how shall they Preach, except they be sent? *Rom. 10. 14.* Here are plainly two Obligations upon the People of God, to *hear the Gospel*, or the *Word preach'd*, and to *hear none* but such who are sent in the regular and ordinary way that *Christ* himself hath settled in the Church, none but such as are *Authoriz'd*, have *Christ's Commission to Preach*; and the People of God [that is, in Covenant with him, *Members of the Church*, none else ordinarily are such] are bound in Duty to *hear no other*, or to *accept them*, or *own them* as *Preachers of Christ*, because *no other* are sent by *Christ* appointed by *Christ*, to take this *Function* or *Office* upon them in the Church of God, and none other take upon them this Office, but such who are actually out of the Church, separated from the Church, and by their own Act, cut off from the *Communion of the Church*, and *Union with Christ*, which cannot be had out of the Church, and consequently, to have no *any Communion* with such in any *Ministerial Acts*, to *communicate with them in their Sins*, and to be *obnoxious* to their *Punishments*, by partaking in the

The Reason of this is very obvious, because
 people of God are expressly and strictly forbidden
 to have any *Communion* with such in any Publick
 [extendedly Religious] *Administrations*. *If there*
any among you, and bring not this Doctrine, [or by
 of Reason, teacheth any Doctrine contrary
 to the Truth of Christianity] *receive him not* [even]
in your house, [entertain him not, reject him, turn
 your Backs upon him, have no Correspondence,
 no communication with him, much less hear him, or
 countenance him with your Presence, or give him
 any Reverential Respect, whereby you may be con-
 vinced to own him, or acknowledg him to be
 a Teacher, authoriz'd and commission'd by Christ]
nor bid him God-speed, [wish him any Success in his
 undertaking;] *for he that biddeth him God-speed,*
 is him Encouragement to prosecute his Designs
 directly or indirectly] *is partaker in his evil Deeds*
 and expect to provoke God's Anger against him-
 self, and bring his Judgments on his own head
 thereby, as an Abettor and Encourager of the Ene-
 my of Christ.] 2 *John* 2. 12. But on the contra-
 ry [their] *prophane and vain Babblings* [the wick-
 ed rantings, and impertinent, yet pernicious, ve-
 rbose Preachments] *for they will increase* [still] *un-*
der [and more] *Ungodliness* [as they never tended
 to any thing else, or unto the Subversion of more
 good]. For the Endeavour of all *Sectaries*, is to gain
 ground to their Party, as they get more footing, and
 Success to vent more and more Heresies and
 new Opinions;] and for this, I appeal to all
 experience, and therefore by the way, 'tis to be
 observ'd, no heed ought to be taken to their Con-
 tinuance of *Faith*, they are only Calculated to *serve*
 in, an *Exigence*, and are meerly *occasional*: One
 whilst they are under the *Hatches*, and when
 apprehensive of Danger, quite another when they
 think themselves safe, and are at Liberty, and have
 their

their full Swinge. *And their word* [their false doctrine, contrary to Godliness and sound Faith, if received into the Soul, will go on and spread, and eat as doth a Canker [or Gangreen] till the whole corrupted. Secondly, who denies that the Scriptures were the *immediate Dictates* of the Spirit of God to the Prophets and Apostles; but then it's nonsense to say they are as immediate Dictates to us, now they were to them, they received them at the hand, we, but at the *second*; we have them by *Mediation* of, or by the Apostles, as the *Medium* Means by which they are convey'd down, or translated unto us. They were immediately dictated to the Holy Spirit to the Apostles, and they had with the immediate Illumination of the Spirit, the *Gift of Wisdom* and Eloquence, to exhort and convince powerful and eloquent Exhorters, Rom. 12. 8. 4. 11, — 1. 17. This word of *Wisdom* seems to be expressed by *Utterance*, 1 Cor. 5. 1, 5. 1 Cor. 2 Cor. 8. 7. By *Speech*, 2 Cor. 8. 11. 6. By *Teaching*, 1 Tim. 4. 13. By *Exhortation*, Rom. 12. 8. 1 Tim. 4. 13. The *Word* [of] *deep Knowledge* [and Learning] to teach and expound] by the same Spirit [were] found and solid Doctors and Teachers, 1 Cor. 12. 8. See Rom. 12. 7. 1 Cor. 13. 2. Eph. 4. 11. 1 Cor. 12. 8. Expressed by *Doctrine* and *Teaching* else-where, 1 Tim. 5. 17. 1 Tim. 4. 13. The *GIFT* of *Prophecy* [Revelation of supernatural Mysteries, of Things future or absent, of the secret Thoughts, &c.] *Gift of Discerning* of [the Quality of the right and wrong] *Spirits*. The *Gift* of speaking of divers *Languages* of [strange] *Tongues*. The Understanding and Interpretation of [these Tongues] 1 Cor. 12. 8, 10. in what Chapter or Verse is it said, That these Gifts which were extraordinary, should always continue in the Church, or should be revived again, or that the People of God should have these Gifts always, immediately infused into them by the Holy Spirit

should have the immediate Teachings of the
it; which Notion, some *Enthusiasts*, and of
own Sect, have carried so far, as to slight and
ise the Holy Scriptures, as much as the Qua-
the common Receptacle of your Unstable ones?
that the *Sense, Meaning, Understanding, Explica-
Interpretation* of them, should be extraordinarily,
immediately inspired into the People of God, as
would have it? *Thirdly*, I do own, if it could
proved, that the People have the same immediate
things of the Spirit, that the *Prophets* and *Apostles*
that is, without *Means*, that then their *Teach-
Expositions, &c.* ought to be receiv'd with as
h Reverence, and would be of the same Authority,
as much submitted unto by us, as the *H. Scriptures*
nselves, would be as *infallible*, and as certain a
of *Faith* and *Manners*, and the refusing of them,
t highly dangerous and damnable: But then
Gentleman, and those of his *Perswasion*, must, to
re us of these *Gifts*, these immediate Teachings,
e one Gift more, that of *working of Miracles*, to
credit unto, and vouch for all the rest; and
t is more, in a far more transcendent manner than
st and the *Apostles* had, or, we must be forc'd to
t him, and all such Pretenders, as *Cheats, Impo-
as Deceivers, Seducers, as Dragonical and Anti-
ian, and Introducers* of but a little more refined
, than that of their grand *Exemplar* and *Model*,
ver-Mahomet; for as I remember, the Turks
phatically call themselves *Believers*, as our *Ana-
sts*. But we find your *Mission*, your *Prophecy*,
r *Miracles*, your immediate Teachings, your *Fifth*
archy, and all your Pretences, so far as they are
oliar and singular, all Cheat, all Nonsense, *Anti-
ian, Dragonical, Cancerous, and Effectual* in no-
g but in their *Infection, Contagion, Perdition*. But,
tly, Supposing these immediate Teachings, in the
proper, literal Notion of them, then I must
rejoin

rejoin, all this *Babbling of Spittlehouse* about *Scriptures*, is *gratis dictum*, *Nonsense* and *Contradiction*, where there are *immediate Teachings* and *Inspirations*, there can be no farther use of the *Holy Scriptures*, they are only an insignificant, superfluous dead Letter, as the greatest Pretenders to *immediate Teaching*, the *Quakers* assert, the utmost *Perfection* and *Progress* of *Anabaptism* can pretend to make, the *ultima Thule* the *ne plus ultra* of these infernal *Dogmatists*. And it was in consequence of this Notion, that your good Man *Boggis*, in *Oats's Account*, scoff'd at the *Scriptures*, and when press'd by *Authorities* or *Arguments* from them, as may be rationally suppos'd, his reply was, *I have the Spirit*, — *I thank God, I have enough of the Spirit*; *Gangrena*, pt. 2. p. 162. For God Almighty ever designed in this *Gospel*, and in this *Dispensation*, to have *Taught* all Men, or his peculiar and chosen People *immediately*, he would never have inspir'd *Holy Men* to have *consign'd* his *Word* to *Written*, nor have endu'd them with the *Gifts* of *working Miracles*, and *Prophecy* to have *attested* them, that his *Church*, without any farther scrupling, should receive and embrace them as the *Word of God*, the *Rule* of their *Faith* and *Practice*. Nay, more than this, *Christ* would never have instituted a *Ministry* to continue to the *End of the World*, one chief part of whose *Business* should be to *instruct* his *Church* in those *Truths* out of the *Scriptures*, that are so indispensably necessary to *Eternal Salvation*. And so far the *Quakers* are in the right on't, to set aside, as they do, the *Scriptures* and *Ministry*, as of no use upon this *Antichristian* and *Diabolical* Supposition. But we know God hath appointed these two *Mediums*, or *Means* of *Salvation*, the *Holy Scriptures*, and a *standing, perpetual successive Ministry*; and where they are not to be had, *viz.* among the *Heathen*, they know nothing of *Christ*; and why? Because they have no the *ordinary Means* whereby to know him; and the

it's plain, where he hath appointed *ordinary* Ministers, in the Course of his *Providence*, he doth not employ, or to be sure, very rarely, *extraordinary* Ministers. Where, therefore he hath given *Scriptures* to the *Ministry*, he doth not *ordinarily* teach with them: Men may as well expect God should *ordinarily* preserve Life, and Strength, without *Medicine*; *Scandret's* Antidote against the Quakers, p. 8, 59. But, *Fifthly*, what Necessity of this *immediate Teaching*; either it is to manifest to us something not already reveal'd, or the same things already deliver'd unto us in the *Holy Scriptures*; but I suppose, none in their Wits will pretend the latter, because this is absurd, frivolous, and unnecessary: For if some things are either directly contrary to the *Old* or *New* *Scriptures*, or *New*; then whoever pretend to teach *immediate Teachings*, do as good as introduce, or set up a *New Gospel*, pervert the *Gospel* of *Christ*, and so render themselves obnoxious to St. Paul's *Anathema*, Let him be accursed, Gal. 1. 8. who debase, or maketh a Lie, and consequently, shall never enter into the *New Jerusalem*, and shall be reckon'd as *witbout*; that is, with or among those who shall be for ever excluded with *Dogs*, *Sorcerers*, *Whoremongers*, *Murderers* and *Idolaters*, Rev. 21. 27. Rev. 22. 15. *Sixthly*, It may either be observed from the *Novel Opinions* and *Practices* of *Spurious* *Sects*, and those of his *Sentiments*, as generally of the *Anabaptists*, that there's a Necessity they should run to *immediate Teachings*, *Impulses*, and *Influences*, as to their *Asylum* and *Refuge*, because they do not express *Scriptures* on their sides, or to maintain their *Novelties* by; but by violent *Distortions* and *Wrestings*, and notwithstanding their plausible Zeal for the *Holy Scriptures*, asserting them to be the *Rule* of *Christian Faith* and *Obedience*, to amuse and catch the *Ignorant* and *Simple*; yet, when examin'd, and put to a *Nonplus*, they presently take San-

Sanctuary in a *private Spirit*, and *immediate Teachings*, *Mahomet's Pigeon*, extraordinary Mission, cause they find themselves *disappointed*, *forsaken*, *destitute*, as to the *ordinary Means Christ* hath *ded* with his Church; they are very *conscious* to themselves of all this, and therefore, and for no *Reasons*, have *Recourse* to *extraordinary Mission*, *immediate Teachings*, without any, even *imagined* Grounds, in the Judgment of *judicious*, and *intelligent Persons*, and herein are *inexcusable* before God and Man, and *self-condemn'd*, need no *Sentence* but their own, when that Day come, wherein the *Secrets* of all Hearts shall be *disclos'd*, and when there can be no *Plea* for *Error*, *Hypocrisie* and *Disimulation*. To what has been said, I shall add, that as by these their Pretences of an *extraordinary Call*, *immediate Teachings* by the *Holy Spirit*. They presume to *Teach* and *Preach* *Doctrines* and *Immoralities* directly contrary to the *Truths* and *Morals* reveal'd and enjoin'd by the *Gospel* and even *destructive* to the *Eternal Interest* of *Mankind*, and *undermining* of, and *blowing up* the *Gospel* of *Christ*, and *Subversive* of our *common Hope*; it demonstrably follows, and evidently *proves* it to be a *false*, most *pernicious* and *Diabolical Principle*, in the *Consequence* of it is *infinite*, and no *Bounds* can be set to it; and, *countenances* all the *Immoralities* in the *World*, admits of no *possible Restraint*, and therefore never to be *check'd*. 'Tis but pretending to an *immediate Impulse* of the *Spirit*, to *act* all the *Villanies* in the *World*; 'tis but saying, I am *inspir'd*, I am *immediately taught* by the *Spirit*, and under this *Notion* I may vent all the *Hereses* conceivable, there is no *Rule* left to *try the Spirit* by; and to *oppose* me, is to *fight* against *God*; to *restrain* me, is to *quench the Spirit*, and to be a *Reprobate*. Or, if I think fit to *force* an *erroneous Heterodox Meaning* upon the *written Word* of *God*, and publicly *Preach'd* in

Word of God, if you will not receive it, embrace it as such, why then you *reject* the Word of God, you *refuse* the Gospel, you *despise* Jesus Christ, you do *despise* to the Holy Spirit; Nay, farther, to show the *sad* and *horrid* Consequences of this *wild* Notion, it makes and prepares the Way for all the Immoralities, all the Villanies that the corrupt Heart of man can conceive, and the Devil suggest, as might be manifested by the innumerable Instances we have of abominable Practices (scarce fit to be nam'd among the Professors of the most Holy, most Innocent, pure Religion of the Blessed Jesus, that immaculate Lamb of God) of all the Sects or Separatists from the Church, from the Apostolical Age, to this very day, and by every Sect that ever got footing in the world, not one exempt, nay, and justified by them: This is as demonstrable as that they were, and are now. There never was any Sect yet, I say, but has been infamous for some allow'd Immoralities, which even they have maintain'd by Principles, such as they were or are, so impossible is it for Satan so to transform or transfigure himself into an Angel of Light, but he must inevitably, by the great and infinite Mercy of our God, betray himself by his Cloven-foot, or some way or other discover himself; there are none of these damnable Sects, but are discoverable by the Brand or Mark of the Beast, their Father the Devil, whose Bond-slaves they are, having sold themselves to work Wickedness, mark'd out for everlasting destruction, without the singular, and even extraordinary Mercy of God, and a timely and sincere, and particular Repentance, and returning to the Truth, there is no Grounds for Hope, that we are acquainted with.

Seventhly, As I said, granting this immediate convincing by the Spirit, How shall the Spirits be given? Every one may for himself urge these immediate teachings, all have equal right to do it, and none

P

have

have *Authority* or *Grounds* to *contradict* them. The Spirit teaches you one thing, me another, and a *third* contrary to both, and so in *infinitum* : It teacheth one that he may commit Murder; another, that he may Rob? a *third*, that he may have as many *Wives* as he pleaseth; a *fourth*, that he may lie with *Women* indifferently, without any regard to *Conjugal* *guinity* or *Affinity*, or *Propriety*; and thus many *Seſtaries* have held forth, and practised according to the *Beginning* to *this Day* : and thus they did in the *pureſt* *Ages* of the *Church*, even in the *Apoſtles* *times*, and who ſhall controul ſuch allowing this *blasphemous* and *ungodly* *belliſh* *Principle* of our *Saints* *Nay*, to the eternal *Shame* of you and your *Brethren* in *Iniquity*, the *Independents* ſew of them much differing from you) for all their *Renunciation* and *Declaration* againſt the late horrid *Infurrection* and *Rebellion* acted in *London* (by the *Millenarians*) 1661. no more to be credited by any that know them, than the *Juiſts* *Apologies* after the *Murder* of *Henry IV.* (in *France*) to which I'll oppoſe the *Speeches* and *Discourses* and *Prayers* of *Colonel John Barkſtead*, *Col. John Okey*, *Mr. Miles Corbet*, all profeſt *Congregational* *Men*, *juſtifying* their *Rebellion*, and the *Murder* of *Charles the Martyr*, of ever *Bleſſed* and truly *Glorious* *Memoiry*, moſt ſeditiouſly and maliciously *Publish'd* by that *Party*, 1662; which will be an *everlaſting* *Monument* of the *Spiritual* *Infatuation*, *Hypocriſie*, *Obduration*, and *final* *Impenitence* of thoſe *Men* in particular, and that *Generation* of *Saints* in general. You, for many years, moſt impudently contended for a *Toleration*, even by *Act* of *Parliament* for all manner of *Hereſies* whatſoever, without any manner of *Limitation* or *Diſcrimination*, as appears in many of your *Writings* (in thoſe times of *Licentiouſneſs*,) for ſhame then, if you have any *Tincture* of that *Grace* in you, as to bluſh for your *Impiety* never pretend to *distinguish* your ſelves from the *Unbelievers*.

me Anabaptists, as far as you have had opportunity you have acted as ill as they at least; nay, I'll you, worse, because you had a hand in all that *id Tragedy*, acted from 41, till 1660, even in the most odious and *unchristian* parts of it, as might easily be prov'd, and may, if God gives me fit Opportunity for it. Eighthly, It ought to be remark'd, that whereas I am sensible you will appeal to your Confession of Faith, as I find upon all Occasions you do, this will not serve your turn; all Men of Reason, Judgment, and Observation, know too well, that this is nothing but *Artifice, Trick, and meer Evasion*, the constant Practice of all *Sectaries*; Instance, the *League and Covenant*, for the adhering to which, many amongst the *Presbyterians* and *Independents*, in their Sense, dy'd *Martyrs* in their own Accounts, and of those of their own Parties; yet, all the World knew, they did more *Jesuitically* (if possible) equivocate in their Senses of it, and Practices in it. The *Presbyterians* interpreted it one way, the *Independents* another: Had different Intentions, promoted by different Means, and yet shelter'd themselves under the *solemn League and Covenant*: And you yourselves, play fast and loose with your Conscience, have diversities of Opinions and Practices, yet when you are put to it, fly immediately to your Confession: That's a Nose of Wax to be wrung, fashion'd and to be twirl'd about which way you please, to stand to any Point of the Compass that may serve your present Design and Interest. The Publication of your Confession never design'd so much a Standard or Rule for yourselves, as to * impose

* An old stale Juggle of Hereticks.

To this purpose I shall insert a Noble Passage out of Irenæus: *Adversus eos qui fr-*

Paulum Apostolum. Neque enim contendere possunt Paulum non Apostolum, quando in hoc sit electus--- fortassis enim & propter hoc Deus plurima Evangelia ostendi per Lucum, quibus

tecesse haberent (fort. haberent) omnes, uti sequenti testificationi quam habet de Actibus & Doctrina Apostolorum, omnes sequentes Regulam veritatis inadulteratam habentes, salvari possint, ipsa testificatio, ejus vera & Doctrina Apostolorum manifesta & firma, nihil subtrahens, neq; alia quidem in abscondito, alia vero manifesto docentium. Hoc enim fictorum & prave seducum & Hypocritarum est molimen, quemadmodum faciunt hi, qui à lentino sunt. Hi enim ad multitudinem propter eos, qui sunt ecclesia, quos communes Ecclesiasticos ipsi dicunt, inferunt sermones per quos capiunt simplices, & in deliciis eos simulant, ne tractatum ut sepius audiant, qui & querantur de nobis, quod cum milia nobiscum sentiant, sine causa abstineamus nos à communicacione eorum, & cum eadem dicant & eundem habent doctrinam, vocant illos hæreticos, & cum dejecerint aliquos à fide, per questionem fiunt ab eis, necnon contradicentes auditores suos facerint, his sepius inenarrabile plenitudinis suæ enarrant Mysterium. Docentur autem omnes, quia quod est in verbis verisimile se putant discere à veritate; Suavior enim & verisimilis est, exquirent error, sine fuce autem est veritas, & propter hoc pueris credita est, naus, Lib. iii. cap. xv.

upon, and decoy, and cully others that differ'd from you, and therefore we reject all your Appeals that, as meer Cheat and Juggle. For instance, they seem to speak therein Honourably and Reverently of the Holy Scriptures; but, as hath been prov'd, you are and act contrary to the Scriptures themselves, and set up your own private Opinions and Dictates, new Laws and Revelations contrary unto them. You seem to own and profess your Obligations and Obedience to the Magistrates, but then you mean under the Rose, such as are of your own Stamp, and in your Monarchian Sense, not a Syllable therein to Recognize Kings and Queens, who differ from you, to be under God, the lawful Magistrates of these Realms, whom all Degrees and Distinctions of Subjects, Fidelity and Allegiance; or, to own Monarchical Government to be from God; only Magistrates, in large or general Sense; Magistrates de facto, in serv'd and equivocal Sense of your own, and laugh in your sleeves, and grin, to see how you maliciously, forsooth, palm your little Waggeries

stupid, heedless World. So this inspired Spittlehouse, presently after he had bolted out his immediate Teachings of the Spirit, &c. runs on a main to cry up the scriptures, as the Rule of Faith, &c. but his Meaning and Design, was, all this while, to undermine them, by declaiming against all Books and Writings of the Fathers, meerly to resolve them into private Interpretations, and to leave it to the Choice of all his Brethren and Fellow-Saints, whether they would be determin'd by them or no, by stripping them of the testimony of the Church, thro' all Ages, by which we have the most rational and convincing Assurance at this time of Day, that they are the Genuine Writings of the Prophets and Apostles, and consequently, the Word of God. 'What, saith this Spawn of Mahomet, are the Authors which their Libraries are stuffed withal, other than Heathenish and Antichristian? Again, Is there any Promise annex'd to the Practice of reading them? Yea, doth not Experience teach, that most, if not all such Commentaries, Expositions, &c. which have been composed by such Heathens and Antichristians, are found to be light as Vanity? Instance, the voluminous Volumes of the Antient Philosophers, and Antient Fathers (as they call them) yea, so light, that they are of no Esteem at all amongst the People of God that are come out of Babylon; [of no Esteem with his Addresses p. 13. Magicians, Fortune-tellers, Coblers, who become now able Ministers of the Gospel, and only Judges of Learning, Gifts, &c.] Now, rejecting particularly, all the Writings of the Fathers, those Glorious Lights of the Church of God, of whom, by the way, as St. Barnabas was an Apostle, a Fellow-labourer with St. Paul; Clemens, not only a Companion of the Apostles, but by them Ordain'd a Pastor of the Church at Rome; St. Ignatius at Antioch; St. Polycarp at Smyrna; Hermas, a Disciple and

and Companion of the *Apostles*, &c. Many of whom dy'd *Martyrs* for the *Testimony* of *Jesus*, sealed our *Holy Faith* with their *Blood*, and by the good *Providence* of *God*, handed down the *Divine Oracles* themselves unto us, which otherwise had been utterly lost, had not they been, under *God*, the *Glorious Instruments* of their *Preservation*, under *Dioclesian*, *Julian*, and other persecuting *Emperors*; and kept and transmitted the *Faith*, pure and undefiled, thro' the *Ages* of the *Church*: and by branding all the *Expositions* and *Commentaries* upon the *Holy Scriptures* with *Antichristianism*, is it not as radiant, and evident as a *Sun-beam*, that hereby is laid a Train to blow up the *Scriptures* themselves, to make way for *Enthiasism* at least, and *Mahometanism*, which *Spirit*, he, and many *Anabaptist-Millenaries*, were, and are infallibly acted, or, if possibly something worse; for, the *Mahometans* are the sworn *Enemies* of all human *Learning*: Hence, those damnable *Heresies* of *Familism*, *Antinomianism*, *Socialism*, *Quakerism*, *Anabaptism*, *Millenarianism*, *Mongletonianism*, and a *Multitude* more; nay, all the *Heresies* that are extant, for rejecting the *Authority* of the *Antient Fathers*, *Doctors*, *Martyrs*, and *Confessors* of the *Church*, and trampling upon *Antiquity*. Hence those *Reproaches* cast upon the *Holy Scriptures*, by *John Goodwin*, that *Arch-Independent*, with which Sect the *Anabaptists* symbolize more than with any other; ' That it is, no *Foundation* of *Christian Religion*, to believe that the *English Scripture* ' or that *Book*, or rather *Volumes* of *Books*, call ' the *Bible*, translated out of the *Original Hebrew* ' and *Greek Copies*, into the *English Tongue*, and ' *Word* of *God*. That, questionless, no *Writings* ' whatsoever, whether *Translated*, ' *Then Lawrence Clarkson.* ' *Originals*, are the *Foundation* ' *Christian Religion*: That the *Scripture*, whether true *Manuscript* or no, whether ' *Hebrew*

Hebrew, Greek, or English, it is Human, so not
 able to discover a Divine God. Then, where is
 your Command to make that your Rule or Dis-
 cipline, that cannot reveal you God, nor give
 you Power to walk with God. Both quoted by
 London Ministers, in *their Testimony to the Truth of*
Christ; Printed, 1648. p. 5. 'That no Opi-
 nion is Damnable; or, that a Man may be saved in
 any Religion. *Discourse touching the Peace of the*
Church, Chap. 5. That Men cloathed with the
 name of God and Religion, are generally the
 most dangerous and deceitful Men in the World.
 For instance, *Aaron*, the Kings, the Priests and
 Prophets, in both Old and New Testaments;
 nor can it be otherwise, whilst Kings and Priests
 claim a Right from God, to be above other Men:
Farnworth's Additional Discourse. That Man is a right
 rule, yea, the Rule of all Things, *ibid*. That
 those Ministers that sing *David's Psalms*, Baptize
 infants—— say Men are not perfect in this
 world, —— or that say, the *Letter* of the
 Scripture, or the *written Word* of God, is the
 right and Word of God, —— and call the Four
 books of *Matthew*, *Mark*, *Luke* and *John* the Gos-
 pel, are Seducers, not Ministers of the Word,
 and shew the Spirit of Error: *Easter Reckoning*.
 That he who is not infallible in his Judgment,
 when he gives Counsel and Advice, is no Minister
 of Christ: *Farnworth's, To the Law and to the Testi-
 mony*, quoted in *the second Beacon fired*, Anno 1650.
 These I shall add some of the horrid Doctrines of
 the *Red-Coat Preachers* he so much bragg'd of a-
 fore, 'A Surgeon belonging to the Army, in
 his Preachment in the *West*, on *Coloss. 2.* out of
 verse the 14th. The Hand-writing of Ordinances;
 the Ten Precepts or Commandments——altogether
 taken away; *Gangrena*, Part. 2. p. 125. This
 Surgeon asserted, He knew no other Word but

that *Joh. 1. 1*, i. e. disown'd the Old and New
 Testament, p. 153. Lieutenant J. concerning
 Prayer, affirm'd, *That we must not pray Morning
 and Evening, but when the Spirit puts Ejaculations*
 into us, for that were to make Prayer an Incon-
 p. 154. The aforesaid Surgeon deny'd the Op-
 nances of Baptism, the Lord's Supper, and that
 he knew no other Seal but the Spirit, and call'd
 the Ministry it self an empty Shadow, p. 155.
 The same Lieutenant deny'd the Necessity of Repen-
 tance under the Covenant of Grace, p. 156.
 But to draw towards a Conclusion of this Matter
 hand, Mr. Edwards tells us, ' That in these times
 our *Sectaries* deny'd the Scriptures, Trinity, In-
 carnation by Christ, the Gospel, the Law, Holy Scrip-
 tures, Church - Ministry, Sacraments, all Op-
 nances; They held, there were no Devils,
 Sin, no Hell, no Heaven, no Resurrection,
 Immortality of the Soul, [a Book upon this
 Subject, *John Canne* Printed in *Holland*] &c. Ed. Gar-
 part 2. p. 177. To these, I might add an infinite Num-
 ber more of Heresies vented in these Times, when
 Church and Monarchy lay waste, under the Names
 new Lights, and new Truths, all the Effects of Convulsion
 and Licentiousness, whilst a Toleration by Law was
 endeavour'd for by the Independents and Anabaptists
 &c. for 20 Years together; which Connivance
 however, gave such Encouragement, ' That
 dry *Sectaries* from other Parts [then] resorted
 ther, and with [such] a welcom'd Boldness, for-
 dry odious Hereticks (which in other places
 been banish'd) and branded with Infamy —
 vented their poisonous Opinions amongst us,
 if they intended to make *England* a common
 ceptacle of all the sinful Dregs of Foreign Con-
 tries, as well as of former Ages: *London Ministry*
 Declaration, &c. p. 2. And in the Close of
 this Declaration, they take the Boldness to re-

— ' That a Publick and General Toleration will prove an hideous and complexive Evil, of most dangerous and mischievous Consequence, if ever (say they) which God forbid, it shall be consented to by Authority, for hereby the Glory of the most High God will be laid in the very dust; the Truth of Christ, yea, all the Fundamentals of Faith will be razed to the Ground: All Christ's Ordinances, Officers, Worship, Religion, and the Power of Godliness, will be utterly overthrown, Thousands, and ten Thousands of poor Souls, which Christ hath ransom'd with his own Blood, shall hereby be betray'd, seduc'd, and endanger'd to be undone to all Eternity; Magistracy and Ministry, and with them, all religious and comely Order in Church and Commonwealth, will be pluck'd up by the Roots, &c.

32. And what these *Presbyterians* (so accurately turning the Motes in others Eyes, and not discerning Beams in their own, by making the Way plain, level and smooth for all manner of other Innovations well grounded as their own, by tearing up the Foundations of Church and State) fore-saw, and seem'd to dread, only because it spoil'd their Game, actually came to pass, and by their Means, giving the Occasion and Opportunity for it; their playing fast and loose, chopping and changing, and time-serving, flitting, and inviting all sorts of *Sectaries* into their Palace, and giving them the Loose, encouraging and abetting them in all their Villanies acted against the Magistracy, forsooth; their Hypocrisie and Dissimulation, presently set them upon a Level with themselves, in a short time to set up for themselves in good stead too, it being ever as lawful for one Man to be a Knave as another; and the *Sectarians* perceiving that all their End and Aim of raising Rebellion, and in dispossessing others, to make room for themselves, they thought it as reasonable to serve them the

the same fauce, having as *specious Pretensions* as the
 and so far they was in the right on't; and thus the
 very successively undertake the Matter, and out-d
 them in their own Craft: They could cry o
Popery, Antichrist, Persecution, Tyranny; they cou
 enveigh against set *Forms*, stinting the Spirit; the
 could petition for *Liberty of Conscience*, plead *Pro*
dence, pretend to immediate *Teachings of the Spirit*, *Li*
berty of Prophecyng, Experiences, Visions, Dreams, Tr
ces, Revelations, sudden Impulses of the Spirit, Retu
 of their *Prayers, Seekings*, and a great deal mor
 But then, my *Masters*, to return to our Matters
 gain, I must tell you, not to defraud you of t
 Honour of your *Noble*, and never to be forgotte
Achievements; 'twas you that first sprung this Gam
 and set up for these *new Lights and Discoveries*
 which have ever been promoted against the *H*
 and *inspir'd Scriptures* themselves, because the *An*
entest Sect, next to *Presbytery*, since the *Reformati*
 tho' I have not opportunity at this time, being v
 ry distant from Books, to run it higher than yo
Prophetical King John of Leyden: 'Twas you th
 more or less have convey'd this *Poison*, this *Contag*
 amongst all the *Sects*; For, I find in the *short Hi*
 ry, 'That another main piece of *Anabaptism*,
 'That over-confidence that many have, that are rul'd
 'the Spirit, which maketh them despise all ordinary C
 'ling to the Ministry, all written Prayers, all Help
 'Study, all Reason and good Counsel; Why?
 'these bind the Spirit, who bloweth where he listeth
 'and some begin to make Conscience to hear and
 'Psalms, because they are written Prayers, which
 'the Spirit, chusing rather to condemn the Word of G
 'than their own Inventions; as he that would not
 'lieve the Sun, because it agreed not with his Wat
 'I expect that some will say, with John of Leyden
 'that if the Word of God were lost, they might soon sup
 'it with another. (p. 55.) [Yes, 'tis not to
 question

tion'd, if they had succeeded in their Enter-
 , and got ground, but we had had a new *Al-*
 long ago, to countenance their *Polygamy*, and
 ed Milton's *new Lights*, as to the Doctrine of
rary Divorces.] The hellish impure Liberty that
 in our late Licentious Times, disputed for,
 ke and put away Wives at pleasure ; nay more,
 had the Impudence to out-*vy* the very *Turks*,
 all civiliz'd *Heathens*, in their *Bestialities*, to
 for the Liberty of *incestuous* Marriages ; ' That
 Marriage is most just, which is made without
 ambitious End ; and if this Liking and mu-
 Correspondency, happen between the near-
 of Kindred ; then it is also the *most Natural*, the
 most *Lawful*, and according to the *Primitive Purity*
 Practice : *Little None-such*, Lond. 1646. p. 13.
 by the Lond. Min. Decl. p. 19. It would be
 endless Task to ransack this *Augean Stable*, to
 generate all the *Antichristian* Doctrines of those
 , in which, if ever Satan was let loose, if ever
 people were abandon'd by God, and deliver'd up to
 Devil's Disposal, Seductions, Delusions, if ever the
 Genius or Angel was retir'd, the *Angelus Ecclesiæ*,
Crisostom speaks some-where, 'twas most infal-
 indubitably then. 'Twould make ones *Hair*
 an end, and strike a Man with the utmost de-
 of Horror and Astonishment, to consider the de-
 le Wickedness, Spiritual Infatuation, (the worst of
 s Temporal Judgments, and a Preludium or
 ce to Eternal Destruction) the *fulsome*, *nause-*
 edious, provoking *Hypocrisie*, with which the Ge-
 nity of People at that time, were over-crusted,
 with the most loathsome *Leprosie*, yet all Godly, all
 , the modish Compellation then of that Age
 rass and Impudence, a Generation of Men, that
 out the unconceivable Mercy of God, are now
 ndal to *Hell* it self, and make the *Devil* blush to
 himself so transcendently out-done by them. But
 that

that which doth some-what *abate* my Wonder what I have often *reflected* upon, is, That Characteristick or *Diagnostick* that our Blessed Lord hath given of false *Prophets, Seducers, Hypocrites*; Ye shall know them by *their Fruits* [by their *Drift, their Aims, their Ends*, by the Means they employ to compass their Ends by.] A good Tree cannot [it is not in the Nature of it, it's impossible, a Contradiction to Reason, Observation and Experience] bring forth evil Fruit; neither can a corrupt Tree, bring forth good Fruit.——Wherefore, by their *Fruits* or their *Actions*, by their *Ends*, by their *Means* they use to obtain their *Ends*] *you shall know them*; by carefully applying this Rule to them, or examining them by it, you cannot err, or be mistaken in your Judgment of them. *Matth. 7. 18, 20.* *Corrupt Principles* will, nay, must bring forth corrupt abominable *Actions*; and it's impossible any Man should *indulge* himself in *wicked, immoral Actions*, less he hath *corrupt Principles*. And where we see Men proceeding in a virtuous Course of Life, living *habitually*, where we observe Parties of Men under the *Notion* of Religion, acting contrary to *Precepts* and *Spirit* of Christianity, and *avowing, and justifying* such *Unchristian immoral Proceedings* contrary to *Reason, natural Light* and *Conscience*, may, without any *Violence* unto, or *Breach* of Christian *Charity*, conclude, that these Men have in *serve* (tho' not professedly, a Set of *Principles* that are really *Antichristian*, infus'd into them by the Devil and are by no means *influenc'd* by the *Spirit* of the *Spirit* of Christ, and the *Gospel-Spirit*, notwithstanding all their *Pretensions* thereunto, and *Boastings* of the *Spirit*, (for if we may give Credit to the *numerable Relations*, actual *Magicians, Sorcerers, Wizards, and Witches*, have made the same, and have been Famous, and noted for their *Gifts* of *Power, Utterance*, and the like, even in some of these

Meetings, Congregations and Assemblies, and look'd on as most Holy, Spiritual, Gracious Persons, and can make use of the Names of God, Christ, and the Holy Spirit, seemingly devout Prayers, Ejaculations, Scripture Phrases in their Infernal, Magical Operations, Arms, and the like, and have their Trances, Raptures, Extasies, Visions, immediate Inspirations, Dictates, Manings, gracious Looks, Airs, Cantings, Whinings, Tears, Genusflexions, Prostrations, and all the little affected, Artificial, Mimical Trinckets of our Sectarian Saints, so that it's very difficult to Discriminate them (and as to the most) unquestionably from the serpentine Spirit of Seduction and Delusion, I say, such Persons, as I have been describing, acting so wickedly, as generally they do, by raising Rebellion against lawful Governours, both in Church and State, pursuing their Designs by all the Arts of Violence, and temperate Zeal set on fire by Hell, with Bloodshed, Assassinations, Robbery, Perjury, Lying, Slandering, false Accusations, Malice, Revenge, Sacrilege, Profaneness, Unmercifulness, Barbarousness, attributing all their ungodly, Unchristian, Antichristian, Diabolical Proceedings, to the Impulse and Movements of the Holy Spirit of God, the Spirit of Unity, Peace, Charity, Meekness, Humility, Patience, Gentleness, Love, &c. the positive, express, immediate Commands of God (as in the Case of the Munsterian, and other German Anabaptists) can never be suppos'd to do all these horrid Things, and carry on their ungodly Projects and Contrivances, but by Principles; and these being contrary to all Gospel-Rules, are resolvable by nothing but Spiritual Infatuation, or Infidelity. Thus we read, Luther tells the German Boors, or Rabble, 'That he was sent from God to Command and Lead them [in their Rebellion.] Short Hist. Anabap. p. 9. And he said, 'That God himself, that cannot Lie, had promis'd him Victory, and commanded him to Destroy all Princes and Magistrates, p. 10. To this I might

might add a many *Instances*, but I shall spare myself and the Reader the *Trouble*, because not necessary ; and here I shall rather chuse to *obviate* an *Objection* some of them make, That we are not to *judg* of them by the *Principles* or *Practices* of the *Foreign* and *German Anabaptists*, and therefore shall proceed *in short*, to shew how exactly they agree in many of those *groß Principles*, which they would seem sometimes to *detest* and *abhor*. I shall pass that of the *Fifth Monarchy*, wherein, *Canne*, *Spittlehouse* and many more of our *English Anabaptists*, exactly jump with *Nicholas Stock*, or *Stork* ; *Short Hist.* p. *Melchior Hopman*, p. 14. *Muncer* judg'd all things out of the *Bible*, and by *Divine Revelation*, p. And *Anno 1527*, the *Anabaptists* of *Germany* would not allow ' *Christians* to *Recover* their own ' by *Law*,——but decided all *Differences*, and ' judg'd all *Cases* by *Scriptures*, p. 13. With them *Spittlehouse*, and other *English Anabaptists* agree. The said likewise of these last *German Anabaptists*, that they *Rebaptiz'd* themselves ; so the *Author* of *Persecution Judg'd* and *Condemn'd* : *Reprinted*, and *Publisch'd* by our *Anabaptists*, 1662. Again, the *German Anabaptists*, when press'd by *Arguments* drawn from the *Scriptures*, their *Answer* was, That the *Scripture* taught them otherwise, &c. Much to the same purpose *Spittlehouse*, with his *immediate Teachers*. So the *Author* of *Persecution Judg'd*, &c. *Reprinted*, &c. p. 54. That the *Interpreter* of the *Rule* of the *Scriptures* (p. 52.) is the *Spirit* of *God* whomsoever, and the *Scriptures* themselves ; but if we consult other *Writings*, and *Expressions* of the *Anabaptists*, they say downright the *Spirit* in whomsoever. In rejecting all *Human Learning* *Spittlehouse*, and the *Prophet Matthias* at *Munster*, and of the same *Opinion*, who there commanded, ' *Books* that could be found, excepting the *Bible* ' to be burnt ; *Short Hist.* p. 22. With *Jack* of *Leyden*

en's Apostles, the *Author* of Persecution Judg'd,
 And the generality of our *Anabaptists* agree,
 I am well inform'd from their Preachments, and
 e, from several Passages in *Tho. Grantham's*
 ks, one of the most sober of them) that them-
 es only are of the True Religion, exclusive of all
 es. But these Men add, That from the Apo-
 Time to this Age, the Word of God had ne-
 been truly Preach'd, nor Righteousness Pra-
 d; which, upon Enquiry, I am inclin'd to
 k, will be found the Sentiment of most of our
 erns: That the Distinction of Parishes is *An-*
glican, which only an *Anabaptist* Preacher asserted
 is *Disputation* with Dr. Bryan, and so no Church-
 To these may be added, The *Abolishing Tythes*,
Abolishing of Churches; so *John Canne*. And here I
 not slip a very pretty Notion of his; 'I see,
 th he, there is at this time, much ado about
 tches, and great Thoughts of Heart some have
 the Maintenance of Ministers: I could wish
 at something were consider'd, and effectually
 ne for the Encouragement and Enabling of such
 are willing to give themselves freely to the *Work*
 the Lord, to spend, and to be spent; And for
 ir *Livelihoods*, to live by Faith in the Promises of
 Gospel,——Then a little after——But now
 ing we have better Men [than those of the last
 rliament, Dissolv'd 1653.]——so we may ex-
 ct better things; namely, that these *Publick*
 ces (*which are the States*) may be otherwise, and
 ter disposed. It is not the *Place* we affect, for
 they were razed to the Ground, it would be
 ll: *Second Voice*, p. 28. 29. Another of these
 an *Anabaptists* Opinions, was, which is that
 ise of some of our *English* ones, viz. That
 Rebaptiz'd cannot sin; [that is not Mortally
 amnable] which Notion is got into the Heads
 r *Antinomians* and *Quakers*; I do not say, all of
 them

them hold so, but it's certain *many* do, and under *Rose* it ought to be one of their *main Articles*, because by this Means they are much embolden'd and encourag'd to go *through stich*, to *stick at no Means* how *indirect* or *unlawful* soever, to *gain* their *Peace* for 'tis as much their *Practice*, and of all other *Sins* too, as of the *Jesuits*, to compass their *Ends* *per aut nefas*, by *hook or crook*, no matter how; and certain, they must either go by this *Principle*, some that is equivalent, to *satisfie*, or rather to *pacify* their *Consciences*. But after all, I am much tempted when I *reflect* upon the *Manners*, *Ends*, *Interiour Conduct*, *Professions*, *Practices*, *Hypocrisie*, *Duplicity*, *Treachery*, *Malice*, *Revenge*, *Hatred*, *Cruelty*, *Presumption*, *Insolency* and *Ambition* of these *Sectaries*; to think most *natural* and *feasible* to *solve* all these things in the *Spirit of Infidelity*. — It's *morrally* impossible to conceive otherwise, nay, *Uncharitableness* to think notwithstanding all their *Whining* and *Cant*, that they really (I mean *chiefly*, the *designing*, *projecting* part of them) and in their *Hearts* and *Consciences* believe the *Gospel*, a *Future Judgment*, *Eternal Torments*, &c. and act as they do; it's impossible all these things should be reconcilable to a sincere and true *Belief* of the *Articles of Christian Faith*; or at least they must have some *damnable Principles*, to maintain *Perseverance* in the *grandest*, *deliberated* and *premeditated Immoralities*, and *final Impenitency* in them reconcilable, and consistent with the *Terms* and *State of Salvation*, which is tantamount to *Infidelity*; 'tis impossible such can ever be *Christians* in *God's account*, acknowledg'd for the *Disciples of the Holy, Meek, and Peaceable, Loving Jesus*, so far as 'tis possible to follow by *Gospel-Rules*. Then what can be expected of such a horrid state of *Religion*, as this Nation of *Quakers* is in at present, so *over-run* with the horrid *murderous Sects*; should we *run into* the same *Confusion* and *Loss of gain* (which *God Almighty* forbid, and nothing

a Miracle of Mercy can prevent) which al-
 ready banish'd Christianity out of this Island for near
 Years together, from 41, to 60? These Sects
 ease and multiply daily, there being nothing left
 to check their Growth. Their Affections, Principles,
 Designs, Ends, the same as ever, they are as
 numerous, and as much Enemies to Church and State,
 to all Government not precisely of their own
 and Fashion, and exactly of their respective
 Passions and Interests, as ever: Their Malice, Ran-
 ge, Revenge, [without Hyperbolizing] undoubted-
 ly infallibly greater than ever, and daily increasing;
 they only want Opportunity, and lie gaping and watch-
 ing for it incessantly; they are as restless, indefatiga-
 ble as ever; their Policy, by so many Years perpe-
 tual plodding, contriving, considering, consulting deep-
 in the Plots and Designs more cunningly and advisedly
 they only want for a nicking time; and altho'
 every Sect hath its distinct Interest, altho' they hate
 one another, yet will never fail for all that, to unite
 against the Church, the common Enemy, as they will
 do it; (where it may be noted by the way, that
 the Divine Providence it is so order'd, that none
 the wilfully Blind can be ignorant, which is the
 Church here amongst us, notwithstanding all
 the almost numberless and grand Sects in this Island,
 which obfuscate it; the united and concurrent Op-
 inion and Malice of them all against her, point
 out, and make her visible, as upon the top of a Hill,
 shewing her Head above them all.) Thus the
 Quakers, and all other Hereticks united against the Or-
 der of old; Thus the Presbyterians, and all sorts
 of other profligate Ragamuffin Sects, United against
 the Church and Monarchy in 41; and thus have they U-
 nited ever since, tho' in reality most mortally hating
 one another, in divers Plots, and thus are they United
 These are common Principles, in reference to
 Church and State, they are all agreed in; they are al-
 ways

ways prepar'd, and in a readiness, they only wait the Call, and they're all up in an instant. As said, they all make no Scruple of *employing the most Unrighteous, Scandalous, Ungodly Means* that Hell itself, and *corrupt human Understanding* can suggest or invent, one whereof is to be the *Refuge and Reception* of all the *Debauch'd, Atheistical Varlets* of the World, the *Reproaches and Scandals*, and *Monstrous Mankind*, provided they have but *that Grace* to be *Antimonarchical* too; this with them shall *sanctify and palliate* all the *Wickedness* otherwise they would be guilty of; they shall be *dubb'd Saints*, and *Masters* of the *greatest Probity* into the bargain, whether they will or no, *godly*, and all the *precious things* in the World; and if they chance to run their *Neck* in a *Halter*, *calendar'd* for *Martyrs*. All are *Godly* will join with them, tho' *professed, open and brazen Atheists*, if, tho' but *politickly* and *seemingly* they espouse their *Interests*. What then, without the *interposal* of *extraordinary Mercy* and *Divine Providence* may not be dreaded from such an *infernal Combination*? Even the most *horrid*, the most *wicked* *Evil* that can come within the compass of *Human Iniquity*. The utter *Ruin* of all the *dearest Interests* they have, that can be within their *Power*, the *Destruction* of all that's *Sacred*; the setting the *Empire* of *Satan*, *Antichrists* indeed, under the *Pretence* of *Christ's Kingdom*. What less can be expected of the *Children* of the *Devil*, *Hypocrites* void of all *Grace* and *Goodness*, *Saints* only in *Masquerade*, abandoned by *God*, and left entirely to their own *Devices* and to follow their *Inventions*, and *consign'd* to *Sin* and *everlasting Darknes*, and *Perdition*, as all are *wilfully, deliberately, or maliciously* separate themselves from the *Church of Christ*, in order to pursue their own *Lusts*, and *Wordly Projects*, and *Interests*, which are the main *Motives* to *Heresie*, *Schism*, and *Infidelity*, otherwise their *Sins* would not have

reckon'd by the Spirit of God amongst the Works of the Flesh, and the Effects of Concupiscence, or of our degenerate State and Nature, as contrary and opposite to the Fruits of the Holy Spirit, and the Effects of Grace; for the Flesh lusteth [to work or act] against the Spirit, [the Holy Spirit] and the Spirit [inciteth us] against the Flesh, and these are contrary [in their Desires, Affections, Motions, or Actings] the one to the other [and therefore, are to any sincere, truly religious and heedful Christian, distinguishable, and to be discern'd one from another, as the Tree is by the Fruit;] Gal. 5. 17. and are not Hatred, Variance, Emulations, [flowing from Pride, Ambition, Avariciousness] Wraths, Rises, Seditions, Envyings, [the Characteristicks of Heresies and Separatists, easie to be distinguish'd from Love, Peace, Long-suffering, Gentleness and Meekness, the Characters of Genuine Christians, the True Members of Christ, ver. 21, 22. When Persons of such Characters, by the just Judgment of God, shall come to be let loose upon us, what, I say, can we expect from in the first place, but all the direful Effects of an Implacable Malice, Hatred, and Revenge, Avariciousness? It's not unknown how often the As in general have threatned a thorough Extirpation of all they call Idolatrous, Babylonish, Dragonical, Pagan, Antichristian; that is, the Church of Christ amongst us in particular, as well as Presbyterians and Independents, those two topping and most prevailing Sects, till now of late (tho' the latter their greatest Friends, Favourers and Encouragers;) Then how will they, the Anabaptist-Millenaries, serve those they count their Enemies, against whom they have pressed the greatest Rancour, by way of Menacing, many of their printed Books; so have they formerly in their Holdings-forth: witness, their Martyrdom James, Octob. 19. 1661; for which he was Arrested, Arraign'd, and Condemn'd, and Executed. The Substace of the Indictment was this; 'He was Indicted by the Name of John James; (1.)

' For compassing and imagining the Death of the
 ' King, (2.) For endeavouring to Levy War a-
 ' gainst the King. (3.) For endeavouring a Change
 ' of the Government, and in his compassing, ima-
 ' gining and contriving the King's Death, &c.—
 ' declar'd the words: (1.) That the King was
 ' bloody Tyrant, a Blood-sucker, and Blood-thirsty
 ' Man, and his Nobles the same. (2.) That the
 ' King and his Nobles had shed the Blood of the
 ' Saints, at Charing-Cross; and the Blood of the
 ' Covenanters, in Scotland. (3.) That the King
 ' was brought into this end, to fill up the Measure
 ' of his Iniquity; and that the King's Cup of In-
 ' quity, had fill'd more within this last Year, than in
 ' many Years before. (4.) That he did bemoan
 ' that he had not improv'd their Opportunity, when
 ' they had Power in their Hands; and that he
 ' say, it would not be long before they had Power
 ' again, and then they would improve it better
 ' and that he did bewail the Apostacy of the People
 ' of God, and say, They had not fought the Lord's
 ' Battels thoroughly; but when the Lord should give Power
 ' to them again, and give his Work into their Hands,
 ' they would do it better. (5.) That the Death and
 ' Destruction of the King, drew very near. Narrative
 ' of the Apprehending, &c. of John James, p. 10.
 ' And thus this Man dy'd a Martyr, as the Publisher
 ' his Partisans, intimate to all the World, in the
 ' foresaid Narrative; and like a true Trojan to his
 ' Principles, he bequeathed this his last Advice to
 ' Brethren; ' To all his Friends that came to visit
 ' him, he gave good Encouragement to Perseverance
 ' and Constancy, in the Matters of Worship and Te-
 ' mony, and that they should not fear Man's Power
 ' nor be afraid, assuring them, that Suffering
 ' from Man, for Righteousness sake, [i. e. for Plots
 ' and raising Rebellion against their Lawful King, cutting
 ' innocent Mens Throats, and seizing their Estates,
 ' turning their Wives and Children to Beggary, if

wishing the one, and dashing out the ~~Brain~~ of the
ains of the other against the Stones, by way of Retal-
ion, or (in the Language of the Saints) doubling,
millioning for one, cutting Thousands of Throats, or
sificing Thousands by way of Expiation, for the
risonment or Pilloring of one Saint, and seizing
ousands of Pounds for one Shilling Forfeiture
not coming to the Parish-Church on Sundays,

Pray consider the *Saints Doubling and Reward-
Babylon* [it's a Notion of very grand, and the
Importance] were not so bad as they seem'd to be.
hen O! the Diabolical Revenge of these Cannibal
ats, to return so much Evil, for what tended to
much Good and Advantage, and Honour, and Glo-
and Reward to them, to think cutting of Throats,
sending Men head-long to Hell before their times,
to Ruine innocent Wives and Children, to be only
Adequate, and just Reward for sending them to
ven; These are Days of Light with a witness,
poor Martyrs under the Ten Persecutions, were
ignorant Bats: had they been vouchsafed these
as Illuminations, they might have prevented the
sions of Oceans of innocent Blood: See p. 36.
rat. of John James. But here I must beg leave
dd, that this John James had like to have prov'd
uch truer Prophet than his Brother Canne or Spit-
se, he was within an ace of it; for whereas he
believing Brethren, that it would not be long be-
they had Power again; I must needs say, they
air for it, in Octob. 1663. The main Body of the
ries, were over head and ears in a Plot, (which
managed by a Council of Forty, and a Council of
which were the Representatives of six Sects) to
off the Royal Family, and all the Nobility and
y; for which Design, Four were Executed,
e Phillips, Tho. Tonge, Nathaniel Gibbs, Francis
e: Gibbs own'd himself to be an Anabaptist in
ying-Speech. Brief Narrative of that stupendous

Tragedy, intended to be acted by the Satanical Saints
these reforming Times : Printed, 1663.

I have not room to pursue the restless and indefatigable Diligence of these Sectaries any farther, my Design being only to give a Taste or Specimen of their Principles and Practices, by way of Caution, that honest peaceable Members of the True Church of Christ amongst us, may stand upon their Guards, and never think themselves secure from their Hellish Malignations, and to prevent their being seduced by them. They are everlastingly in a Plot, and all their Religious Cant, affected Sanctity and Preciseness, Tenderness of Conscience, is only a meer Stalking-horse, and in order to their Carnal, Worldly Designs, to get all in their own Hands, (for no less will satisfy any Sect amongst them) by the Destruction and Extirpation of all that are truly and sincerely Religious, Loyal, and as one who was once a Ring-leader and a topping Teacher amongst them, describes them they are nothing but a Pack of Knaves, as St. James saith, Double-minded, make great Professions of Piety, whilst their Hands are full of Blood, Oppression and Violence, and their Hearts overflowing with Malice, Strife, and Envy; and where Envy and Strife is [as it is always inseparable from Selfishness] (for they could not be such without these) there is Confusion, and every evil Work.] All Good, being to be separated from the Body of Christ his Church, to be destitute of Grace; all Christ's Promises of the Holy Spirit, of his own Presence, and most Gracious Superintendence and Protection, being made to it so that ordinarily, to be sure, Grace is not to be had with any comfortable Assurance out of this Church of Christ. But then secondly, What may be expected in reference to Religion, that unum necessarium the greatest Concern of all, should (which God by his Mercy forbid) these Miscreants once more prevail, and get all Power here below, into their Hands.

they have threatned hard to go thorough stitch; that is, to destroy all Magistracy and Ministry; and we may, reviewing the State of Religion, between 41 and 42, see to what a horrid pass it was brought then, being settled, every one professing what he pleas'd; and come to that (as the London Ministers tell us in their Seasonable Exhortation, Printed 1660.) 'That some were grown (as are credibly inform'd, (say they) to that height of Wickedness, as to Worship the Devil himself, p. 10. * If it was so then,

these very Men tell us, and sadly complain (to be) more out of Apprehension for their own personal interest, being become the

* Which Passage, I find to be taken out of the Gagg for the Quakers, Publish'd 1659. And these very Worshipers of Devils, to be Anabaptists, and what they are generally

run into at last, as their utmost Progress, Quakers. The Passage is this, in short: 'In Septemb. last, 1659. there was a strange discovery made of divers Witches, in, and near the Town of Sherburn, in Yorkshire, there being near 200 of them at one Meeting, most of them Quakers and Anabaptists. Three Men, and two Women, formerly Quakers, committed to Dorchester Goal, where they now are Prisoners, have confessed upon their Examination, and since their Commitment, — (1.) That when the Devil first appeared to, and tempted them to become Witches, he first of all persuaded them to Renounce their Baptism; because, in it they Renounc'd the Devil and all his Works, with all the sinful Lusts of the Flesh: Which they did actually renounce, before they made a Contract with him. (2.) That the Devil did often visibly appear to them in sundry Forms (and persuaded them, as he, Mat. 4. 8, 9, 10 Luke 4. 5, 6, 7, 8. tempted our Saviour) to fall down and Worship him; which they did. (3.) That he instigated them to torment, bewitch, and destroy — Mr. Lyford, the Minister of Sherburn — being tormented with a painful sharp Disease, of which he died: And Mr. Bamfield, — from whom they forc'd to desert the Town, his Successor. (4.) The two Women confessed to all, That the Devil hath oft-times had actual Conversation with them in sundry Shapes, but commonly in that of Mr. Lyford, and Mr. Bamfield, — whom they most hated, and endeavour'd to destroy. (5.) The Devil, since their Imprisonment, hath frequently appeared to them all, and actually possessed them, raising, tearing, like the Unclean Spirit, Mark 9. 18, &c, casting them frequently up and down the Prison in a strange manner, tormenting them with strange Fits, — Quakings, — Swellings in their whole Bodies, that their Skins are ready to break, which makes them cry out, and roar with great Horror, &c. very

very *Scorn* of the other *Seſts*, and their *Cauſe* every day more and more declining, than for the *Glorie* of God, the *Love* of the *Truth*, or the real Benefit of *Souls*; for we do not read of the real *Penitence* of any one Man among them, for all the *Rebellion* and *Hypocriſie*; that all the *Symptoms* of God's *Diſpleaſure*, were upon this Nation, and the *Candleſtick* in danger of being *removed*; we can morally expect nothing leſs, upon ſuch Men's prevailing, as this preſent Generation appear to be by their *Threats*; which puts me in mind of a notable *Paſſage* I have met with, to the purpoſe in hand, which is very ſuitable to be inſerted here, written 1659. ' You know (ſaith my Author) who ſaid it, *He turneth a fruitful Land into a Wilderneſs for the Iniquity of them that inhabit therein.* And truly, he that ſhall ſeriously conſider the ſad Cataſtrophe of the *Eastern Empire*, ſo flouriſhing in *Piety*, *Policy* and *Knowledg*, *Literature*, and the *Excellencies* of a *Happy* and *Bleſſed* People, would almoſt think it impoſſible, that in ſo few Years, and amidſt ſo *Glorious* a *Light*, *Learning* and *Religion*, ſo ſudden and palpable a *Darkneſs* ſo ſtrange and horrid a *Barbarity* ſhould overſpread them, as now we behold in all that goodly *Traſt* of the *Turkiſh Dominions*; And what is the *Cauſe* of all this, but the *Giddineſs* of a *Wicked* *Common People*, the *Schiſms*, and the *Hereties* in the *Church*, and the *proſperous Succeſs* of a *Rebel Impoſtor*; whoſe *Steps* we have purſued in ſo many pregnant *Instances*, giving *Coutenance* to the unheard of *Impieties* and *Deluſions*, as, if God be not infinitely *Merciful*, muſt needs involve us under the ſame *Diſaſters*? For while there is no *Order* in the *Church*, no *Body* of *Religion* agreed upon, no *Government* *Eſtabliſh'd*, and that every Man is abandon'd to his own deceitful Heart,

hilst Learning is decry'd, and Honesty discountenanced; Rapine defended, and Virtue finds no advocate; what can we in reason expect, but the most direful Expressions of the Wrath of God, a Universal Desolation, when by the Industry of Satan and his crafty Emissaries, some desperate Enthusiasm, compounded (like that of *Mahomet*) of *Arian*, *Socinian*, *Jew*, *Anabaptist*, and the impure *Gnostick*; something, I say, made up of all these *Heresies*, shall diffuse it self over the Nation in a Universal Contagion, and nothing less appear than the Christian, which we have gratefully renounc'd. *An Apology for the Royal Society*, 1659. p. 9.

These are the dreadful Expectations, and nothing, that all who differ from them, or oppose them, will be expos'd unto, should they ever be so unhappy and miserable, as to lie at their cruel Mercy once more, not only to be robb'd and plunder'd of all the comforts and Supports of this Life, but to see the *mination of Desolation set up in the Holy place*, to see the most Holy Religion banish'd out of *this Island*, and something equivalent to *Mahometanism*, set up in its stead, the ordinary standing Ministry, *Christ's own* finance, cashier'd all its legal Maintenance, Support, Encouragement taken away; nay, more than probably, all the Publick Places of Divine Worship demolish'd, the *Universities*, *Colleges*, *Libraries*, and Human Learning, dissolv'd, pluck'd down, and rent. And that the Reader may have an exact view of what these *Fifth-Monarchist-Anabaptists* designed in the late *Civil Wars*, I shall present him with a Model, in as few words as I can, that *William Sedgwick* offer'd to the Army, the then *Supream Power* in the *Act* or *Possession* of this Nation, in 1649. (in his *second View of the Army Remonstrance*, or *Justice done to the Army*, wherein their Principles are new model'd, &c.

&c. By which, the Army, and the whole Kingdom under the Conduct of the Spirit of God, led out of the Wilderness to the view of a Canaan. Dedicated to the General [sc. Fairfax] and the Council of War; by which may judg what near Approaches this abominable

Generation made to that execrable Impo-

P. 5. ' Now, faith he, it is exactly to

' observ'd how secretly God passes out
' one Form into another, as from King to Par-
' ment, and from Parliament to the Army, and
' so secretly, but his Footsteps are seen visibly up-
' and in the Actions of Men, and he rides his Jo-
' ney upon their Backs. This very much conce-
' the clearing up the Armies Case, — and the

' fore I shall — unfold it in these

P. 6. ' particulars: (1.) That there is a tra-

' mitting, or translating of Power from
' the Parliament to the People or Army. (2.) That
' this Change of Power from Parliament to Peo-
' ple, is according to Human and Divine Rea-
' (3.) That this Power of the People so rais'd
' the Parliament, is a superiour and stronger Pow-
' than that of the Parllament. (4.) That this
' my is truly the People of the Kingdom, already
' form'd into a Body of an Army. (5.) That
' Form of an Army, is the most excellent, agree-
' able to God, and fittest for the present Work,
' the Mother of other Powers. First, The Par-
ment having all Power, by the Presence of God
with them, and the Majesty of a King dying into the
they do, by the Will of God, convey all they had
the People gather'd together in Arms for their
Security; and this he proves thus, (1.) By the
ceasing and expiring; their End ceasing: They
ing unfit, unable to go through the work for which
they were call'd, they *ipso facto* cease. (2.)
their raising another Power (*i. e.* an Army) fu-
rior to themselves, and inconsistent with the

Because an Army being rais'd of the People, are the Substance, the Parliament who are but representatives or Shadows, vanishes in course.

Because the Raising of Army is an Act of God himself, and for the carrying on his own signs, to shew forth his Glory, &c. To P. 7.

For the second Particular, he argues

That this Descent of Power is most natural agreeable to the Will of God,——Humane

Divine Reason: Because, Power did originally arise from *simple, poor Man*, had its Original from

Dust of the Earth, Common People,——

thence rises into the Glory of Kingdoms, Lord-

ships, Monarchy, &c. and in Extremities, Con-

ditions of Government, Tyranny, &c. naturally

turns to its Center, &c. p. 8. The third Parti-

cular he proves thus: (1.) Because the Parliament,

their Declarations, appeal'd to the People, and

that their Act, subjected themselves unto them.

(2.) Because they are *Higher*, being appeal'd unto,

and have more Strength and Ability to do Justice,

and to defend themselves, than any other Power

being, &c. The fourth Particular,

That the then Army were truly P. 9, 10.

People of *England*, and had the Na-

ture and Power of the *whole* in them, he prov'd

as: (1.) Because they were of a *popular* Stature,

men of the common and ordinary Rank of People,

(2.) Because they were the Heart and Life of the

people, Men of strong and lively Affections for the

publick Good, who had endur'd and hazarded much

of their Persons for the Nation, &c.

(3.) Because they did accept of the Ap- P. 11.

peal of the Parliament, &c. They are

the People in *Virtue, Spirit and Power*, gather'd up

into *Heart and Union*,——in a *selected, choice* way;

the People in *gross*, being a Monster, a *gross* Heap,

swildy, rude Bulk, of no use, &c. p. 12. The

Fifth

Fifth Particular thus ; ' That the Army are the People gathered and united into a most Excellent *Divine Form* : Or, any Army is a singular Ordinance of God appointed for special Purposes, and at a time, rais'd by God as most fit for those noble, honourable, and difficult Works he has

P. 13. ' now in hand. For the clearing of the

' I wou'd have consider'd, That an Army is a peculiar Ordinance of God, wherein he has a special Delight, and appropriates it to himself as a Power that hath more near Relation to him, and more immediate Dependance upon him, in which he will most visibly shew himself, and therefore chuses so often to be call'd the Lord of Hosts, &c. Now, to illustrate this Notion, tells us, (1.) When God brought forth the first Creation, he cast them into this Mold, an Army, and so laid the Foundation of all his Works in the Camp ; Gen. 2. 5. *When he had finish'd the Heaven and the Earth, and all the Host of them.* In this posture he hath put all things, not only the Stars, who follow their Order, march in their Course, but the very Locusts go forth by Bands, &c. (2.) When God expresses his Presence with his People in the World, he manifests himself to be in a Military State, I will encamp about my House : Pitch his Tents about the &c. (3.) When he comes in his last and greatest Glory, he brings his Hosts with him, and comes as a General and Lord of Hosts, Thousands of Thousands attending upon him, all his Saints and Angels, &c. In the Providence of God in the World, God hath made great use of Armies (1.) They have been the Parents of all the Empires and Kingdoms of the World : All the present

' Common-wealths upon the Earth, must

P. 14. ' own the Sword to be their Original, and

' (2.) As all Kingdoms came out of the Army, so are much cherish'd and upheld by the

e; most Kingdoms flourishing, while their
itary Virtues are kept bright and clear by use,
quickly languish when the Sword is wholly
aside, &c. (3.) As Kingdoms are begotten
nourish'd by Armies, so do they again resolve
them, as into their *first Principles*; And, when
Strength of Wickedness, civil Societies are
urb'd, they naturally retire to a Military, as
to their own *Father*, for Safety, &c.

Now as to the Work of this *Divine Ordinance*, this
only Host: 'The Work that God, saith he,
now in hand, is not an *Earthly, fix'd thing*, but he
upon *Motion, marching* us out of Egyptian Dark-
ness and Bondage, into a *Canaan* of Rest and Hap-
piness, and therefore 'tis proper for him to gird
himself, to contract himself from a vast Body
Kingdom, into a narrower Compass,
to a few Spirits, into an active Body, P. 15.

As an Army is, loose and free
from the Clog of *old Forms and Customs*, to act
only his Pleasure, and to follow him into those
Ways and Paths of Truth and Liber-
ty that he shall lead them. P. 16.

Here follows the Character of this Army.

Know therefore that the Lord, the most high
and is in the *midst of you, is in you, and with you*,
a glorious Presence, as you have profess'd: The
glorious God, or the Glory of God dwells with you,
God in his *highest Glory rests upon you*; so that
you are not only the People of England, but the
people of God, sanctified by the Holy, Mighty, Wise
Spirit of God, and endow'd by the Divine Wisdom,
Strength and Justice; And you are as an Army, so
the Lord's Host; Or, THE LORD HIMSELF
his greatest Majesty, appearing amongst Men in
Host, the whole Host of Heavenly and Blessed
Men

' Men and Angels, with all their various and
 ' merable Excellencies and Perfections gather
 ' gether, and *embodied upon the Earth* in you:
 ' Earthly Army in Union with the Heavenly
 ' or the Lord of Hosts in Mount *Sion*, among
 ' People *gloriously*; *This is your Righteousness*,
 ' Lord Jehovah is your *Covering*, and your Gar
 ' of *Salvation*, and only this can *justifie you*; Ho
 ' Intentions, and good Meanings, are rotten
 ' and too narrow to cover your Nakedness.

How the Lord of Hosts was present with this Army

' First, The Lord is with you in the highest
 ' greatest Majesty: There is no Power, no
 ' of God, but 'tis in you, and with you;
 ' nor no Power nor Glory greater than
 ' which dwells in you; none besides, none al
 ' none beyond it. The Lord is here, the
 ' High God, and with him, all Power in He
 ' and Earth; there is no Wisdom or Strength tha
 ' have not, and all Imaginations of a Power al
 ' from you, either in Heaven or Earth, is an In
 ' or Accusation to God and You, is Theft
 ' Robbery, stealing away the Riches of God
 ' you, and from himself in you; if you look
 ' the Kingdom of God, the New Creation,
 ' Heavens and New Earth, as absent o
 ' come, you deny the Help One with you,
 ' is present in Deed and Power, tho' under
 ' Weakness.

Their Union and Communion with God explained

' Secondly, The Lord is with you in perfe
 ' nion and Communion; You are what he is;
 ' what you are: Whatever is in him, 'tis com
 ' nicated to you; and whatever is in you, is

munie

communicated to him: Is there Power or Glory in
 God? 'Tis in you also: Or is there *Weakness* in
 you? *It lies upon him*: Or is there Righteous-
 ness in God? 'Tis in you *as it is in him*, to live in
 it, and by it, to employ and bring it
 forth: And is there *Infirmity* in you? 'Tis in
 him as 'tis in you, a *Clog*, a *Burden*, an *Enemy*, ha-
 ted, separated, taken away, &c. Nothing now is
 spoken of God, but *may be spoken of you*; you being
 in Union with him: or *nothing spoken*, or done to
 you, but 'tis done to God with you, you being one:
 and 'tis *Blasphemy of Hell and Devil*, to se-
 parate God from you, or you from God. Will
 men say, you are *Rebels*, *Destroyers*? They
 say it of the Lord. Or, will you, or Satan in
 you, say, You are *Weak*, and *Men*, and can't
 do such high things? They are too great for us,
 you and They will know you *speak the same*
 of God, and so judge him *weak and unable to*
 do them. For in nothing you must be divided;
 if you think *that is God's*, but this is your
 Work, you wrong God and your selves; you
 must speak the Words, and do the Works of God:
 God is now God in Earth, and you an Army in
 Heaven. (Thirdly) The Lord is with in Spirit
 and Truth, Eternally, Inseparably, in a Kingdom that
 never shall be destroyed, in an Everlasting Covenant
 that cannot be broken. The Kingdom is so with
 you, the Lord's People, as it shall never be taken
 from you, but shall endure for ever; and all op-
 pressing Fears, or dark Doubts, they are of the
 malicious One, your Enemy, &c. and all At-
 tempts of Satan, or his Instruments, will be as
 Waves against a Rock dash'd in pieces, and you
 shall grow from a little Stone, to a great Mountain;
 from a little Branch, to a great Tree, that shall spread
 itself, and fill the Earth with Fruit, &c.


As

As to this Army's Work in particular, in reference to themselves ; ' Seeing the Lord hath passed from other Powers to you, and exalted or let you as the *present standing Power* of the Kingdom, and hath given himself to you, and taken you into his glorious Presence, then must you exalt

Lord, publish, declare the Name of the Lord

P. 18. ' confess him to be in the *midst* of you

' found him forth *evidently, boldly, aloud*, say, the Lord lives with you, that he is come to *Reign amongst you gloriously*. Bring him forth *Brightness and Power* ; Let this Oppressed One go free. Tell it to *all the Nations*, The Saviour of Israel, come to Redeem his People from all their Enemies. You do mutter it, and speak it softly, and in halves, but declare it fully, that we may hear *Shout of a King in the Camp* ; that God himself is *you of a truth* : Let us hear the Sound of the Trumpet in the Camp, which the *Seventh*, and *Blessed Angel sounds* ; And those great Voices in Heaven, saying, *The Kingdoms of this World*

 *become the Kingdoms of the Lord and his Christ*

' and he shall Reign for ever and ever. Do you

' not in Words, but in Power and Truth

' cast down your Crowns down to the Earth,

' with your Faces to the Earth, your Crown of Success

' Victories, lay them down in the Dirt, being

' Earthly : And your Faces, your Excellency

' *Honesty, Valour, Wisdom, Honour*, lay it down

' to the Earth, for it is but *Dust* ; and as you worship

' ship God, love God, confess God, exalt God,

' give up your selves from human, weak, or fleshly

' State, as Thanks, or free-will Offering, to

' Glory and Majesty of God, to act, and live

' *Life of the Almighty, put on the Almightyness of God*

' be clothed with God Almighty, &c. — He hath

' taken his great Power, and hath Reigned, he hath

' already begun, hath taken his last and great Power

and is in the Exercise of it. Therefore, *Arise*
shine forth, for thy Light is come, and the Glory of
Lord is risen upon thee : For, behold the Darkneſs
cover the Earth, and groſs Darkneſs the People, but
Lord ſhall riſe upon thee, and his Glory ſhall be ſeen
in thee, and the Gentiles ſhall come to thy Light,
Kings to the brightneſs of thy Riſing.

—You being the People of Eng- P. 19.

and all Power and Dominion de-
 ending, and coming down into you, you are
 Mother of the Nation, the Earth, Baſis, and
 Foundation upon which *all* lie ; and being thus,
 the Light and Strength of God, you are Jeru-
 ſalem which is above, the Mother of us all, and there-
 fore muſt ;

The Army's Work in reference to this Nation
 in particular.

(1.) Spread your Arms to receive the whole
 Nation ; open your Boſoms to us, and let us ſee
 carry in you *all* the Happineſs and Welfare of
 the Kingdom, manifeſt the Largeneſs and Com-
 prehenſion of your Spirits, that you have in you
 the King, and his Royalty ; the Parliament, and
 the Wiſdom and Majeſty, theſe two in Treaty ;
 in perfect Union, that Religion, Trade, Juſtice,
 Covenant, Settlement, Reformation, Riches,
 Propriety, lies treaſur'd up in your Breasts ;
 that you have not, Gather unto you, *all* the Offices,
 ſure, Authorities, Seals, Judicatures,
 the Prerogatives, Privileges of the P. 20.

on, let nothing lie out of you and
 ſt, but be you the Center of *all*, and call in
 unto you. (2.) Let it appear that they are
 in you, as in the Lord ; in the Lord, in you, &c.
 Receive, and retain them all in Judgment ;
 a thorough Digreſſion of the Good and Evil of
 all ; keep them, as in a Fire, by the Sword
 of Divine Juſtice, with the Exactneſs of God ;

R

Cut


' Cut off all evil Things and Persons,
 ' rate the Precious from the Vile. — Know, the
 ' is upon the his Throne amongst you, and
 ' one, every thing that is not his, must be reje
 ' every Plant that he hath not planted, must be p
 ' up, there must be no Judge but the Lord;
 ' no Rule of accepting and refusing, but the D
 ' Law of the Spirit of God. What God
 ' own, and say is mine, shall live; and wha
 ' will disown, must die; and the poor na
 ' Minds and Fancies of Men, must not be Entb
 ' nor have leave to judg amongst

P. 21. ' &c.

Now for the Work in good earnest
 ' Lastly, Let me present you, and bring
 ' forth as the Lord's Host in the great Majest
 ' an Army; in this most excellent Form, in w
 ' the Lord is as a mighty Man of War, cloathed
 ' Zeal, as with a Garment, and making ba
 ' Arm in the most terrible and masculine Com
 ' tion of an Army; Glorious in his Apparel, trav
 ' in the Greatness of his Strength; red in his Appa
 ' his Garments like him that treadeth the Wine-fat
 ' the Day of Vengeance is in my Heart, and the
 ' my Redeemed is come. A DAY of Vengeance,

' Work must be cut short in Righteousness,
 P. 26. ' and speedy, and that too, in perfect U
 ' with Salvation and Redemption,

' must be long, a Year, it must last for ever; The
 ' my Redeemed is come. (1.) In this respect,
 ' must appear most Absolute in your Commands,
 ' ty and Indisputable in your Authority; and, 'tis
 ' per in the Work you are in: Dan. 4. 35. A
 ' doth according to his Will, in the Army in Heaven
 ' among the Inhabitants of the Earth, and none ca
 ' his Hand, or say unto him, What dost thou? An
 ' in Heaven, that's your place, standing in God
 ' inspired by the Spirit of God; One with the He

Host; *Majesty and Absoluteness* is but due here,
 and that without Danger, when the Wise God
 sides your Resolves, &c. (2.) You *must* ap-
 pear in greater Terror to evil Doers, than any Power
 before you, with your Sword *whetted, furbish'd,*
shin'd in Heaven, made bright and glittering with the
Spirit of God; that it may awe and startle the Eyes
 of the Nation into a fear of Transgressing. For
 our Swords have been too dull to cut up Iniquity—
 —therefore you must appear in greater
 severity, every Act and Word of Justice 
 reaching to the Heart, searching between
 Soul and Spirit, between the Bone and Mar-
 row, to kill Wickedness in the Root of it: —
 —not only strike at Human Miscarriages, — but
 — Diabolical Wickedness, — — which
 are able to do, having a *Sword bath'd in Hea-*
ven, and executing Divine Justice; and by doing
 this, you shall secure the things you do, and for e-
 ver disable Satan to bring forth any more
 chiefs upon us — This is that P. 27.
 have harped at, the fulfilling of that
 promise, *Psal. 149. 6. &c. the Praise of God in*
their Mouth, — — and a *Two-edg'd Sword in their*
hand; one of *Flesh*, another of the *Spirit*; to cut
 sinners with the one, and *Sin* itself with the o-
 ther. The first is common to every *Heathen*; the
 second, the peculiar Honour of *Christ*. — —
 to destroy, or cut off evil Men only, is *Heathe-*
nish; to destroy wicked Works only, and not Men,
 is *Christian*; to cut off both together, is the last,
 the great, and perfect Judgment of the World:
 this you shall do that which hath been fore-
 told in *Dan. 9. 24. to finish Transgression, and to*
bring an end of Sins, and to bring in everlasting
righteousness; — — to destroy the Wickedness
 of the Earth, *Root and Branch*, that there may
 no more come out of their Loins; that Sin may

‘ be Barren and Childless : This is the secure
 ‘ dition you aim at, and that which is promised,
 ‘ will be made good to you : To set up such
 ‘ and bright Laws, *so Holy and Incorruptible*, in
 ‘ Power and Efficacy, as no Ungodliness shall
 ‘ able to pass through them, or stand in the
 ‘ of them : ——— *Sin shall not abide in*



‘ *Actions*, no, nor *Hearts*; nay, not in
 ‘ *first Father of it, Satan*, but in all is
 ‘ *be utterly destroy’d* : ——— So far

‘ the New *Jerusalem* in such Brightness and
 ‘ lasting Purity, as no unclean thing shall come
 ‘ to it, nothing defile it. As you shall come

‘ in flames of Fire against all the W
 P. 28. ‘ ers of Iniquity, *so shall not one*
 ‘ &c. This is your true State, and

‘ first and least of it ; and less than this is not
 ‘ Righteousness : I can’t speak or think less of
 ‘ and he that thinks or speaks less



‘ this, or contrary to this, be it Sa
 ‘ *you or others, blasphemes the Taberna*

‘ God, and them that dwell in Heaven : Th
 ‘ your own Life, and all below it, are Fa
 ‘ *Dreams and Lies, Babylon and Confu*

P. 29. ‘ keeping and holding *Zion* from her
 ‘ ry.


An Objection answer’d.

‘ I shall, I know, meet with this Obje
 ‘ from your selves and others, that this w
 ‘ true, but not yet, &c.

‘ To this I answer, That this *Truth is Eterna*
 ‘ there is no moment wherein you can say ‘tis




‘ ‘tis He that was, and is, and is to
 ‘ That therefore is Darknes that
 ‘ it ; or that’s a deep Pit that say
 ‘ not here. Do not abide in such Darknes

ere Eternal Truth will not be admitted. —
 you can yet say, these things are *brought forth in*
 but not in us, &c. No ! 'tis yours as well
 ; and not *mine* as distinct from you, but *mine*
 you, and with you ; for we have but one
 one *Spirit* ; and if it break forth first in *me*,
 for *your sakes*. 'Tis not a *Personal* or
 ate *Spirit*, but the *Spirit of God*, and 
 his *Saints*, 'tis the *Life and Soul* of
 Army, and therefore you cannot be Strangers
 : Sure, so soon as you see it, you
 say, This is our *Portion*, our *Rock*, P. 30.
Strength.

Another Objection.

now you object ——— *your being in the Flesh,*
Weakness, Inability to manage these high and
at ways, &c.

Observe this, ——— Know your Sins lie up-
 the Lord, they are his, he bears them
 ; there is none now under Iniquity, but 
 st : You are *Righteous*, the Lord is
 r *Righteousness, &c.* ——— The Considera-

of your Unworthiness, Unfitness, may be to
 sad and troublesome ; it is to me, Glorious :
 eing the great Design of God, to visit
 People in a low Condition, in Pri- P. 31.

in *Babylon* ; and to Glorifie Him-
 and the Riches of his Power and Mercy, to
 freely, to cover and take away Iniquity ; —
 hath now taken your filthy Garments from
 , and cloathed you with *beautiful Garments*,
 put a *Crown upon your Heads* ; He gives

Beauty for Ashes ——— I P. 32.

no more to say, or rather I will
 say ; — Behold, the Lord hath proclaimed
 the End of the World : Say you to the
 ghter of *Zion*, Behold thy Salvation cometh ;

' And thou shalt be called, fought out, a City
 ' forsaken ; 'tis your *Salvation* that is come, you
 ' see *Evil no more*, let all the World know, let
 ' News of it fill the dark and troubled Earth,
 ' claim it openly ; He gives you a Reward for
 ' your Pains and Sufferings, He brings all Glory
 ' with him, ——— and his *Work is before*
 ' 'Tis now clear what he will do, Reign over
 ' Nations in Righteousness, set up an Everlasting
 ' Kingdom for the Saints, that shall
 P. 33. ' ver be destroy'd, and all must own
 ' confess you to be the *Holy People* ;
 ' lines, that hath been the World's *Scorn*, will
 ' be their Saviour ; That which they have derided
 ' shall they now *trust* in, your *Righteousness*
 ' *Faithfulness*. You are Holy with the Holiness
 ' God, or *Holy as your Heavenly Father is Holy*
 ' rain down *Blessings upon the Just* and
 P. 34. ' *just*, &c.

Behold now here a *Specimen* of an
 arid and far worse (tho' in many particular Circumstances parallel) *Design*, than ever came in the
 of *Mahomet* (for we do not read that he ever designed to cut off Root and Branch of all those who
 of a different Perswasion, or to root out *Christianity*
 (as these Doctrines, and the insinuated Practices thereupon, in their own natural tendency, will
 must) repeated with the most accursed *Blasphemy*
 that ever *Satan* inspir'd into the Heads and Hearts
 of any Man, or Generation of Men, since *Christianity* appear'd in the World ; a *Design*, without
Hyperbole, which is *Satan's Master-piece* of Cunning as well as *Malice*, by Millions of Degrees exceeding
 the *Projects* he put into the Heads of *Heathen Emperours*, *Popes* or *Mahometans*, and reserv'd as his
 Push for the latter Ages of the World, to be put in
 Execution by the pretended, sworn, and declared
 Enemies of *Antichrist*, by Men who call themselves

Successors of the Apostles; nay, immediately too, saying, as some of them do, that there hath been True Church of God for almost 1500 Years; call themselves Saints, and the only true Protestants now in being in the World, the only true Believers and Members of Christ. Here we have an Army of Rebels, the Scum of all the Sects, with all Signs of Reprobation upon them too, (as will follow from this Blasphemer's own Pen, as you shall see) whose Hands were full of Innocent, Loyal, Christian Blood; guilty of the most horrid Barbarity, Rascallity, Sacrilege, Perjury over and over, Treachery, Hypocrisy, Apostacy; call'd the Ordinance of God, invested with all his Attributes, Perfection, Holiness, Purity, Justice, Righteousness; taken into the most intimate Union and Communion with God, in as strict a manner as he could express. Here you have the Dregs of the World, the Tail of it (*Sedgw. Ice done upon the Army, p. 50.*) whom he call'd his Enemies to the Spirit, and to the Cross of Christ, and told them, *They had not the Spirit of God, did not in the Wisdom and Strength of God, nor in the Power of God, had not Communion with God, and mistook the Blessings of God, and common Blessings for Heavenly and inward Blessings, crying, Lord, Lord, whilst they did the Works of the Devil, &c.* Men living and persisting in actual, literal Rebellion against God and their Law; King, Persecuting the Church of Christ, Oppressing the poor and good Men, and Rioting with the Ruins of Families, Invested with the Glory, Power, Wisdom, Strength, and Justice of the Great GOD of Heaven and Earth; All his Perfections communicated to them, and all their Infirmities [*i. e.* in the Language of the Saints, all their Capital presumptuous Sins, such as Rebellion, Murder, Injustice, Rascallity, Debauchery, Whoring, &c.] all their Immoralities and Villanies charg'd upon him; by which, at least in this Blasphemer's Sense, habitual Sins of any kind, are

consistent with a State of Grace and Justification, on Saints [provided they hate the Church and King] are *impeccable*, cannot sin, so as to hurt the or forfeit God's Favour ; this seems clearly to be Opinion, when he saith, that in his *Millenium*, or *Reign of Christ* upon the *Earth*, which was actually begun, when he wrote, in re



‘ Sin should not abide any longer in *Actions*, no, nor *Hearts* ; nay, not in *tan* himself ; amonstruous Opinion, which can ply no less than that *Satan* should revert to his *mitive Station*, become again an *Angel of Light*, *Purity*, and *Bliss* ; and then why not all the *W* that ever were upon *Earth*, to their *Original Innocency*, and at length, inherit *Eternal Glory* too. the Reader seriously consider and reflect upon this *blasphemous Wretch* hath said, and then judge whether he hath not *refin'd* upon *Mahomet*, or rather quite *out-done* him ; whether here be not a *Gap* open for all the *Licentiousness* that it's possible for *man* and degenerate *Human Nature* to *wish* and *desire* ; whether these sort of Men did not (and those in being, who espouse the same Opinions) do drive at a second *Mahometan Empire*, or more *ed*, *Antichristian*, *Diabolical*. Conceive it but possible or probable for such *Miscreants*, as the then my consisted of, an *Hotchpotch* of all *Sects* and *swasions* contrary to the *one Gospel* ; I mean, of *Scum* and *Refuge* of the *Sects*, Men living in *actual*, *Unrepented Sin*, to be, notwithstanding *actual Communion* and *Union* with *God*, even respect to all his *Attributes* and *Perfections*, *Glory Majesty*, *Holiness* and *Righteousness* (we may add *nity* too ;) conceive but all this, I say, and what can restrain such Men from running into greatest *Excess* of *Riot*, *Luxury*, *Impurity*, and not that's *vicious*, *immoral* and *abominable*, and ours ? ‘ It's but fancying themselves to be *Elect*

knowing himself by the Spirit to be in a State of Grace, tho' he be drunk, [in the Act of Adultery and Fornication, &c.] commit Murder, God sees no Sin in him. *Averr'd* by Mr. Simson; See *Gatak's Eye on Israel*: Ep. to the Reader, p. 18. Let me speak freely to you, saith Dr. Crisp, and in so doing, you, That the Lord hath no more to lay to the Charge of an Elect Person yet in the height of Iniquity, and in the Excess of Riot, and committing all the Abominations that can be committed; I say even then, when an Elect Person runs such a Course, the Lord hath no more to lay to that Person's Charge, than God hath to lay to the Charge of a Believer; nay, God hath no more to lay to the Charge of such a Person, than he hath to lay to the Charge of a Saint Triumphant in Glory: Crisp's Sermon, *Our Sins are already laid on Christ*, p. 275. Cited in the *Testimony to the Truth of Jesus Christ*, by the London Ministers, p. 16. Printed 1648. Would Mahomet himself, or all the Impostors in the World, say more to encourage Viciousness, Licentiousness, and to harden Men in their Sins? Could all Popes and Antichrists that ever were, pretend to do a greater; nay, did they ever allow so easie Indulgence in all manner of Sin? The Devil hath made his Work now very easie, it's only to impress in the Minds of wicked Men, a strong Imagination or Conceit of their being *Elected*, and all runs smooth and easie; and how much this *Antinomian* Opinion prevail'd in those lamentable Times, appears sufficiently from their *Writings and Practices*; a view of which may be taken from *Edwards's Gangrena*: and John Edwards mentions this *Antinomian* Opinion to be very prevalent at this very Day. As to this Communion and Union of Sedgwick's Army with God, from he impudently calls the *New Jerusalem*, it's almost damnable Heresie that ever Satan invented; and as much Truth it may be affirm'd of all that are but so much of Christianity in Profession, as may qualify

qualifie them to be *Hypocrites*, for even himself bestows all these *Elogies* and high *Privileges* upon the same Men, whom, in his *Justice* done upon the Army he had charg'd with all *Sins and Vices* imaginable, and in the same Year too, as with *Apostacy*, p. 5

‘ with being led by an *Unclean Spirit*, a false Spirit
 ‘ an *erring and seducing Spirit*, [that is, by the Devil
 ‘ with being given up to strong *Delusions*, to believe a Lie
 ‘ — *Doctrines of Devils*, of *Wrath*, *Malice*, *Accusations*, *Disorders*, *Confusions*, *Destructions*, — speaking
 ‘ *Lies* in *Hypocrisie* : — He tells them
 ‘ Their *Justice*, *Publick Interest*, *Common Right*, and
 ‘ all *Lies*. — And that they spoke them in
 ‘ *Hypocrisie*, cunningly to deceive and seek themselves
 ‘ and their own *Interest*, having their *Consciences* sear’d
 ‘ with an *hot Iron*, that God had set some *Brands* and
 ‘ *Marks* of *Favour* upon them, giving them some *Victories*
 ‘ and *Success*, to ensnare *Hearts*, to puff up the *Flesh*
 ‘ for its *Destruction* ; *Sedgwick's Justice* done upon the
 Army, 1649. Now, I say, if such vile and profligate
 Persons as these, without any *Repentance*, *Amendment*
 or *Alteration* of *Principles* or *Practises*, in actual *Rebellion*
 against God, as *Apostates*, *Hypocrites*, Men of
 sear'd *Consciences*, may yet be said to be in *Communion*
 and *Union* with God; why not all the *Adulterers*,
Swearers, *Drunkards*, *Extortioners*, *Sorcerers*, *prophane*
 Persons, the most *Debauch'd* of all Mankind, that
 make any the least *Profession* of *Faith* in *Jesus Christ* ?
 If a *Rebel*, a *Traitor*, a *Murderer*, a *Plunderer* ; why
 not a *Whoremonger*, a *Common-swearer*, *Sabbath-breaker*,
 a *Polygmist* ? One is as well qualified for the
Communion and *Union* with God, as the other. What
Fellowship hath *Light* with *Darkness*, *Purity* with
Filthiness, *Christ* with *Belial* ? If wilful, deliberate
presumptuous, unrepented Sin keeps us in its own *Nature*
 at a distance from God, what *Communion* or *Union*
 can be suppos'd with God at the same time ? Two
 contradictory repugnant *Wills*, can never be united

and the same time? They who have found out
 the Art of Reconciling Contrarieties, or Contradictions,
 confess, may do things past Human Comprehension.
 And this I find is the *grand Arcanum*, or Secret of
 our *Millenarian Saints*, and so I shall never henceforth
 be surpriz'd at the most irregular or extraordinary
 things that they can Act. I'll not wonder at all at
 the Liberty Jack of Leyden, and his Comrades took,
 to Multiplicity of Wives, and lying with as many
 Women as they pleas'd, and indulging themselves in
 all manner of Criminal Excess; and then they and
 the Familists, and Ranters, upon these Principles,
 can never do amiss. This is an extraordinary Doctrine
 indeed, and requires an extraordinary Mission to pro-
 mulge and attest it. The Holy Scripture no ways
 countenances any such Notion, or Practice upon it.
 The assur'd way to arrive at the Mystical Union and
 communion with God, is, in the first place, to have
 our Wills in Unity or Conformity with his Revealed Will
 in the Holy Scriptures; Thy Will be done, in Earth as it
 is in Heaven; to walk, to live, to converse as the B.
 Jesus did, (as far as He is imitable by us) by an en-
 tire and sincere Obedience to the Will of God, to observe
 the Gospel-precepts, to make them the Rule and Mea-
 sure of all our Actions, Intentions, Thoughts, Desires,
 Affections, to live soberly, righteously and godly in this
 present World, to have Consciences void of Offence both to-
 wards God and Man, to mortifie all our corrupt Affecti-
 ons, and to resist the very Appearances of Evil, to avoid
 all Occasions of Sin, to struggle against the very first Mo-
 tions and Temptations to Sin, to deny all Ungodliness and
 worldly Lusts, and to exercise an Universal Charity to-
 wards all Men; to take up our Cross daily, to chuse
 suffering before Sinning, to Renounce and Despise the
 World, the Flesh, the Devil, the Riches, the Luxury, the sinful Pleasures
 and Delights of the World; to be Meek, Humble, Poor
 in Spirit; to be contented in all, even in the lowest and
 meanest Circumstances of Life, as considering that
 this

this Life is a time of *Probation* and *Penitence*, that we are every hour liable to *Temptations*, and too frequently apt to make false Steps, as to our *Duties* and *Obligations* unto God; surrounded only with infinite *Temptations* from the *World*, the *Flesh* and the *Devil* and therefore ought to bemoan our *Frailties* and *Infirmities*, and frequent *Lapses* into *Sin*, and to make it our *Business* to acquire, by the *Assistance* of God his *Pardon*, *Favour*, *Reconciliation*, and *Peace* of *Conscience*; which if we do sincerely, and as it highly imports us, and stand upon our *Guard* against all our *Spiritual Enemies*, will afford us little time to care for our selves, and to indulge our selves in the *Enjoyments* of outward, transitory and worldly *Pleasures*; to hunger and thirst after *Righteousness*, to lay up our *Treasures* in *Heaven*, above all things to secure the *Interests* of our immortal Souls, the one thing necessary, the greatest *Stake*, which alone can bring or procure *Peace* at the last, and give us the truest and only solid *Satisfaction*; To be merciful, compassionate, tender-hearted, long-suffering, of forgiving Tempers, to render *Good for Evil*, *Blessing* for *Cursing*, *Benefits* for *Injuries*, and to love our very *Enemies*, and to do good for them that hate us, despitefully use us, lay in wait for us, and hunt after our *Lives* [or persecute us;] To have pure *Hearts*, holy *Intentions*, and *Designs* regulated by the *Word* of God, conducted by the *Spirit* of *Christianity*, conformable to the *Will* and *Commandments* of God in all things, referring all to his *Glory*, or intending even in the minutest *Actions* of our *Lives*; doing all to the *Glory* of God, or so that God and our *Holy Profession*, the *Gospel*, may be *Glorified* thereby, and not *Disgrac'd* and *Expos'd* to the *Scorn*, and *Derision* and *Mockings* of our *Enemies*, or *Infidels*, or not acting any thing inconsistent with our *Holy Profession*, contradicting its *Purity* and *Simplicity*, hereby acting nothing unworthy of God, reflecting *Dishonour* upon him and our *Christian Profession*, but walking in all *Uprightness*

and Sincerity, as becometh the Gospel; To renounce in Sufferings, Poverty, Disgraces, Persecutions, Afflictions, for the Truth and Righteousness sake, and to use no unlawful, dishonest, indirect Means to avoid them. ' Let us, saith Chrysostom, not only simply adhere to Christ, but let us be glu'd and fastned [inseparably] unto him: For if we in any wise depart from him, we shall perish; therefore let us be conglutinated unto him by Works [of Righteousness, Charity, Holiness:] For he saith, He that keepeth my Commandments, *abideth* in me. And truly, by many Instances, he joins us together. Observe, I pray you, He is the Head, We the Body; can there be any middle, empty Space between the Head and the Body? He is the Foundation, We the Superstructure or Building; He the Vine, We the Branches; He the Bridegroom, We the Bride, the Spouse; He the Shepherd, We the Sheep; He the Way, We the Travellers; We the Temple, He the In-dweller, or Inhabitant; He the First-born, We the Brethren; He the Heir, We the Co-heirs; He the Life, We the Living; He the Resurrection, We that are Risen; He the Light, We the Illuminated. All these demonstrate, or hold forth Union, Conglutination, and leave no Vacuity in the midst, not in the least respect; for he who recedes, tho' but as little [as is conceivable] if he but moves, will be at a farther Distance: For the Body, if at never so little distance from the Sword, presently corrupts and putrifies: A Building, if it cleaves a little, is soon tumbled down: If a Branch be never so little divided from the Root, it grows useless. Therefore such a little is not little, but must be look'd upon as all the whole, or altogether; and thus let's not despise little Things; to be never so little off, or separated from Christ [is to run the Risque of an Eternal Disunion from Christ:] Chrys. Hom. in Cap. 3. 1 Ep. ad Cor. in Metali. So that we see

see the *first Step* towards the *Mystical Union* or *Communion* with *Christ*, is by the *Conformity* of our *Wills* to his *Will*, which is manifested by an *Universal Obedience* to his *Precepts*, laid down in the *Gospel* as the *truest* and *visible* *Tests* of our *Love* and *sincere Affection* unto, and *Faith* in him; and without which we can never arrive at the *Mystical, Invisible Union* and *Communion* with *God* and *Christ*. All this *Obedience* must be the *Effect* of *Faith* and *Love*, wrought in our *Souls* by the *Spirit of God*, the *Root* of all the *Graces*. By these we are *prepared* and *qualified* for *Membership* in *Christ's Body*, for the *Mystical Communion* in the *Blood* and *Merits* of our *Blessed Lord*; and by actual *Communion* with his *Body* the *One Church visible* here on *Earth*, we become *Members* of the *Heavenly, Invisible, Archetypal Chatholick Church Triumphant*, the *Society* of *Blessed Angels*, the *Patriarchs*, the *Prophets*, the *Saints* and *Martyrs*, and *United* after an ineffable manner with the ever *Glorious Trinity* it self. As the *Principles* and *Means* of this *Union* and *Communion* are only to be had in the *Church Visible* and *Militant* here on *Earth*, and as the *ordinary Ministers* of *Christ* continued thro' all *Ages*, from the *Apostles* down to this very *Moment*, and so on by an *uninterrupted Succession*, 'till the *Consummation* of all *Things*, and must be the *visible Principles*, and the *Ordinances, Sacraments* and *Ministrations*, by them the *outward visible, sensible Means* of this *Invisible, Spiritual Union* and *Communion* with *God* and *Christ* the *Head*, *Corner-stone*, or *Foundation* of the *Invisible, Archetypal Church*: So those who wilfully separate themselves from the *Church visible*, and refuse *Communion* with the *true Ministers* of *Christ*, are *ipso facto*, *deprived* of all the *Means* of *attaining* unto, or *claiming* any *Right* to this *invisible Union* or *Communion*; and by being out of the *visible*, have no *Right*, no *Interest* in, and thereby are *unable* of, *unqualified* for any *Communion* with the *Church invisible*, the *Jerusalem*

ve, the Mother of us all. This being a generally received Maxim, even amongst most *Sects*, and all *al Christians* besides, That those who are separated from the one *visible Church*, are *ipso facto* excluded from the *invisible Church*, the ever Blessed Society of *Saints and Angels*. To apply this, consider those principles that have been hitherto insisted on throughout this Discourse, and was there ever such *Blasphemy, Inconsistency* utter'd by the Mouth of Man, as that *Sedgwick* hath affirm'd with such *Impudence* and *Assurance*? To tell these *Rebels, Murderers, Traitors, Infidious, Sacrilegious, Schismatics*, a *Hotch-potch* of *Sects or Perswasions, Enthusiasts, Seekers, Antinomians, Independents, Presbyterians, Anabaptists, Antitritarians*, and all *Separatists* from the one Church, to a man, living and persisting in the open *Violation* of the *Laws of God*, as well as the *Laws of the Land*; that these *Scum and Dregs*, and *Riffraff* of the People, *Reproaches* to *Humanity* it self, and all that's good, *Oppressors* of the *Liberties* of their *Native Country*, *persecutors* of all the *Loyal Party*, all *honest Men*; *Men*, whose *Practice*, as *Sedgwick* tells them, is *Destruction*; *Destruction* is your *Practice*, 'tis your *Work*, 'tis your *End*, you cannot see beyond it, and you are hastening to it, 'tis the *Center* to which you tend, — whose *God* is their *Belly*; your *Faith, Understanding and God*, is sunk into your *Bellies*; and your *Rule, your Strength, your Confidence* is only in *sensual and brutish Things*, — whose *Glory* is in their *Shame*: You are full of *Glory* in your great *Things* that you have done; *wonderful Things*, a *mighty Presence of God*: But in sum, what is it? You have torn a poor *sinful Kingdom* in pieces; you have executed *Wrath* upon your *Brethren, Friends and Countrymen*; you have laid *Desolate* your *Father the King, the Parliament your Mother, your own Country*; This is your *Glory*, to be *Executioners, Assyria the*
Rod

' Rod of mine Anger : What a Crown is this
 ' Have you restored, blessed, healed, comforted
 ' or saved any ? No, you have but plung'd th
 ' Kingdom and your selves into a Pit of Darkne
 ' and Confusion ; when the Things of God are pro
 ' pos'd to you, to suffer for others, to love Ene
 ' mies, to do good to all, to bless all ; you glory
 ' your Shame, and say, You serve the Lord in this
 ' and there be lower as well as higher Dispensations
 ' You are indeed, Servants of God, so was Nebu
 ' chadnezzar, so is the Devil ; and you do the Wor
 ' of God, but 'tis base Drudgery, 'tis his strang
 ' Work, to be Instruments of his Vengeance ; and
 ' 'tis a lower Dispensation indeed, to dispense Curse
 ' not Blessings, to be below in Hell, exercised in
 ' the Wrath of God, not above in Heaven, in the
 ' Glory and Love of God ; — your Proceeding
 ' are against the Lord, ——— you act against
 ' God, and God against you, your Souls loathe
 ' him, and his Soul loaths you : *Ep. Ded.*
Sedgw. Justice done upon the Army ;) and all the
 Members of the True Church of Christ ; I say, to re
 such Profligates as these, that they were Saints in Union
 and Communion with God ; nay, the only People
 upon the Earth, with their Adherents, in Communion
 with God, his Elect, his Chosen, his Treasure, and the
 like ? Could Hell it self ever invent a more palpa
 ble Lie, or a more outrageous Blasphemy ? At
 this rate, and as he argues too, the Devils them
 selves, may one Day arrive at this Union and Com
 munion, and Damnation it self must be but a Temporal
 Punishment ; so that in effect, 'tis no matter what
 Men believe or act, all will be well one Day, if Sa
 as he saith, shall be destroyed, even in the First Father
 it, Satan himself ; then so in all others consequen
 ly, all saved at the long run : *Second View of the*
Army Remonstrance, p. 28. I shall not insist fa
 ther upon the Confutation of this Army-Saint, on

Cann's Red-coat Apostles, the Event (blessed be
 d) hath better confuted him, than all the *learned*
 in the World; nay, the Angels themselves
 could ever have done otherwise. I am not assur'd
 whether the Man were an *Anabaptist* or no, but he
 acts like them; I'm sure he was assisted and
 prompted to it by the *same Spirit*, and I am much
 inclin'd to think he was one of their Gang. He
 has nothing in him but what was *extraordinary and*
mediate Teaching, such as it is, from the *Anabapti-*
st-Millenarian-Munsterian Spirit, and gave his
 brethren such a *Model*, as he calls it, of *Principles*,
 which would carry all that should imbibe them, thro'
 the high stitch, through all the *Villanies* in the World,
 to indemnify them in all the *Wickednesses* they
 could conceive or imagin. But the Event demonstrates
 the Original of this *Delusion* to be from Satan, so
 the higher this *Enthusiastical* Writer elevated
 himself towards Heaven, the lower and more dangerous
 his Fall, and shews the *Fondness* of his and their
Self-love; In his *Justice done upon the Army*, he
 says of them, 'They are the *Dregs* and *Lees* of the
 World, the Tail of it: You think, says he, you
 are the *best*, but you are the *worst*, for the World
 grows worse and worse; and the deeper you go
 into it, the further you are from God, and the
 nearer to Hell, to Confusion: — 'Tis a fond
 conceit arising from the grossest Ignorance and
 Self-love, to think that you are *better* than others,
 your ways being more *absurd*, *violent*, *irrati-*
onal, than the worst that have gone before you.
 You may read your Description, excellently
 given long ago, 1 *Tim.* 4. 1, &c. The Spirit
 speaketh expressly, &c. He speaks Truth, there-
 fore doth your Glory fade away, because the Spi-
 rit of the Lord hath blow'd upon it, and he speaks
 expressly, &c. *Justice done upon the Army*, p. 50.
 — in the latter Times, — that time where-

' in we are looking for the greatest Good, then
 ' appears the greatest Evil ; And that in *Apostasy*
 ' some shall depart from the Faith ; the Spirit
 ' now expressly, You are these some, you have
 ' departed from the Faith : First, from the Do-
 'ctrine of Faith, express'd in the last verse of
 ' former Chapter ; and in ver. 6. of this Chapter
 ' In the words of Faith and good Doctrine. The
 ' most forward of you in Religion, do depart from
 ' the chief and main Doctrines of Christ, and
 ' ther do, nor can hold forth those Mysteries
 ' manifested in the Flesh, &c. And from all
 ' of Faith you depart by Profession and Practice
 ' speak to you concerning those Commands of
 'jection to Kings, Superiours, &c. is Literal,
 ' gal ; you have a Spirit above those Commands,
 ' those concerning the Worship of God ; you
 ' above Ordinances, &c. p. 51. So that from
 Sedgwick's own Pen, this Army not proceeding
 act according to his Model, from Saints and
 are relaps'd into Villains and Reprobates ; and fall
 from Union and Communion with God, are be-
 come Mass of Wickedness with the Devil and
 Damn'd. These are the Glorious Lights and Dis-
 cernies of Christ and his Kingdom, made by the
 Apostles Canne brags of, and the delicate Fruit
 Spittlehouse's Immediate Teachings of the Spirit.
 you have White and Black, Light and Darknes, Good
 and Belial, God and Mammon, the Elect and Re-
 bate, Truth and Error, by a new sort of Legerdemain
 Hocus-pocus, united, and the same in an instant
 Hell it self converted into Heaven, and Heaven
 Hell ; in a word, the Gospel Transpos'd and In-
 verted, the Gospel Alcoraniz'd, and Satan Transform'd into
 Angel of Light, Heaven it self turn'd topsy-turvy.
 we need not run so far as Munster, and other
 of Germany, for these New Lights, England hath
 too productive of these Monsters of Impiety : As

we forg'd a *New Gospel*, so our *Anabaptists* have
 and out a *New Saviour*. No *Disappointments* can
 courage or abash them ; if one *Project* fails, presently
 the Spirit of *Impudence* and *Delusion* is pregnant with,
 and brings forth another : and thus, after the shame-
 foiling of *Sedgwick*, *Canne*, *Spittlehouse*, and I
 cy, some more that I have mis'd of ; Up starts
William Franklin, a *Rope-maker*, to compleat the Bu-
 ess, who whilst he profess'd himself to be of any
 particular *Seet*, was a *zealous Anabaptist* ; and whilst
 continu'd so to be, fell into many strange 'Temp-
 tions, saith my Author, and utter'd many Blas-
 phemous Passages and Expressions, saying, That
 he was God, that he was Christ : *Pseudochristus*,
 publish'd by *Humphrey Ellis*, *Ann.* 1650, p. 7. For
 which he was admonish'd by the particular Congre-
 gation (I suppose, of *Anabaptists*) *Recanted*, and
 willingly return'd to a sober Mind. ' But however,
 not long after, he fell again into, and was more
 deeply than before, plung'd in such Spiritual De-
 ceptions ; for now he pretended to have receiv'd
 some *Revelations* and *Visions*, — to *Prophecy* and
 Reveal Things to come : He got acquaintance
 (farther Step) amongst some of those that deny
Scriptures, *Christ*, &c. — He then
 pretended, ' That he could speak with *New Tongues*,
 and would babble out words, which neither him-
 self or others were able to understand. — By these
 spiritual Deceits he so fell into, was he also led
 into much *Impiety*, as to beat and abuse his Wife ;
 to deny her to be his Wife ; to keep Company
 with other Women : For all which Evils, he
 was at length — excluded the Congregation
 to which he belong'd, p. 7. In short, this En-
 tias and Impostor *Franklin*, becomes acquainted
 with one *Mary Gadbury*, a marry'd Woman, p. 9. Who
 after many strange *Tremblings*, *Convulsions*, *Visions*,
Revelations ; in some of which, she said, That it

was *Reveal'd* unto her, that this *Franklin* was *Christ* and one time especially, *Franklin* coming to her House, being soon after that time that the *Voice* said unto her. 'That the Lord would send his Son to Reign in the Person of a Man; She demanded of him that Hath God reveal'd to you, that this Son shall Reign in the Person of a Man; To which he reply'd, I Am **THE MAN.** Whereupon she (as laughing at his Words) said, That she look'd for the same Body to come, as was laid down in the Sepulchre at Jerusalem. To which he answer'd, That was an Old Body but that which he hath now, is a New Body. She told him of his Relations, that he was a marry'd Man and had Wife and Children, which she was startled. To which he answer'd, That the Body and Nature of *Franklin*, Born at *Overton*, conceiv'd in Sin, and brought forth in Iniquity, the Lord had destroy'd; the Destruction thereof were not as of the Body laid in Dust, visible to the Creature to be seen by it: And for the Woman his Wife, he own'd her to be his Wife while he carry'd about that Body, in which he was join'd to her; and he then also own'd his Children to be the Children of that Body, but now they were not to him than any other Woman and Children; and that he had a Command from God to separate from her, that Company he had before with her; and that he was not Bedded with her as formerly, for three Years before.

p. II. Here I desire the Reader to consider, the grand Design of *Satan* in these his Emissaries was, to set up the *Millenarian* Project in the Vulgar Anabaptistical gross Notion of it, or a Fifth Monarchy much like that of *Mahomet*; which indeed, is an exact Model of this, to be propagated by the Spirit and encourag'd by Licentiousness, and the Ruin of the total Extirpation of all sorts of Superiors, Emperors, Kings, Princes, Nobility and Gentry; the most profitable Bait to catch the Mob, who naturally hate and envy all that are above them, and live in

tion than themselves ; and all this, under the Pre-
of setting Christ upon his Throne. Thus, in one of
Mary Gadbury's Fits, a Voice spake in her, and
' It is the Lord, it is the Lord ; and again, Baby-
is fall'n, is fall'n ; There shall be no King, but the
King of Kings, and Lord of Lords.——It said also,
The Saints shall Judg the Earth, and the World shall
confess, and say, This is the City of the Lord.——The
me Voice speak again to her, I have sent many a
ve-token to thee, but now thou shalt see me face to
ce. It said also, I will send my Son in Person of a
Man, who shall Rule over the Nations, and they shall
him Face to Face, Eye to Eye.——There
ere also Trumpets sounding, as it were, within her,
d they had Names given them, as of Seven Angels
ring down at every Sound, Vials of Wrath ; and at
it was said, Now the Seventh Angel Soundeth.
e declar'd, That she did not believe to see a Personal
ign of Christ, but only Spiritual in the Soul, 'till she
heard the Voice speak, as is before-mention'd, p. 10.
make this Strumpet amends for her so favourable
lations, William Franklin tells her likewise, ' It
s Reveal'd unto him, that she was the Woman
which was set apart for him ; as her self also de-
d afore, p. 12. And accordingly they lie toge-
and go for Man and Wife, p. 13. And the
spake in her, and said concerning it, ' This is
Bride, the Lamb's Wife, p. 14. And, thus now
Franklin in the room of Christ to her, he taking to
self what is proper to Christ ; and she putting her self
the Room of the Church, Christ's Mystical Body, to
the Spouse of Christ, the Bride, the Lamb's Wife,
16. Now they come down to Hant-
where he Preaches in an Inn, People resorting
m ; presently he takes occasion to go to Lon-
In his Absence, like Mahomet's Wife, ' Mary
Gadbury [his Whore] gives out amongst the Gossips,
at her pretended Husband is a Prophet, p. 17.

and spreads it abroad, That she had seen Christ in Person of a Man, and so prepares the Minds of People, gradually to believe their *Delusions*, p. describes his Person, his Cloaths, &c. that all Circumstances must jump with the Appearance of her Sp. The End of this *Appearing of Christ*, she gives out, be, to Erect and set up his Kingdom here upon Earth [and her self consequently, Queen and Empress of the World ; Ay ! to be sure.] p. 19. When pl from Scripture were urg'd against her *Blasphemy* &c. she slighted them, and 'alleg'd her ' *Dreams, Visions, and Voices* against them: And ' the time of his Absence, hath *Visions, Revelations* &c. And in her Fits and Pains, the Voice ' out, Shall I bring to the Birth, and not ' Strength to bring forth, p. 20. and so pretended to be in *Spiritual Travail*, and applies accordingly ' Saying of the Lord by his Prophet, concerning Sion, ' his Church, and concerning the Birth of Christ the ' Child, and of all his People rais'd and born together ' virtually with and in him, in his Resurrection, Isa. ' 7, 8, 9. — and was usually wont [like ' as wickedly to apply to her self, in these her ' pretended Travails, that Speech of the Apostle, ' 4. 19. Saying in general, That she did travail ' Birth, till Christ were form'd in them, to those ' whom she conferr'd, p. 21. The first Seducer ' her, was Edward Spradbury ; this Spradbury riding ' wards Crooxeason, call'd in at Mr. Woodward's, ' nister of the same Town, and there ' told his ' [Spradbury and she were both zealous Anabaptists ' by the way] what he had heard this Woman ' say, viz. of her having seen Christ in the Person ' of a Man : But then Mrs. Woodward, not willing ' ring to hear it, said, I do think it is a Delusion. ' But that a few days afterwards, Mrs. Woodward ' — had it in a Vision reveal'd to her, That ' Mrs. Gadbury was the Woman in the Revelation

oath'd with the *Sun* and the *Moon* under her Feet, and
 ere travailling in pain, p. 22. In short, their *Blas-*
phemy was this ; *William Franklin* asserted himself to
 be the *Christ*, and *Messias*, and *Saviour* of the World,
 crucified for the Sins of the 'People, that his Body
 had been wounded, broken, and often offer'd up
 for Sin ; and that it was but Three Years and an
 half since that he assum'd this fleshly Body of his,
 and that he was not to suffer any more in his mor-
 tal Body. It being told him, That he could not
 be *Christ*, *Christ* being in Heaven at the Right
 Hand of the Father, as the Scripture testifieth ;
 but he being here bodily, must be a Deceiver :
 He answer'd, Those things of the Scripture were
 gone and were nothing to him, but Types and
 Shadows, p. 41, 53. *Mary Gadbury*, as blasphemously
 call'd, and calling her self, The Spouse of *Christ*,
 the Bride, the Lamb's Wife, the Lady, the Queen,
 the Mother of *Christ* that bears him, the Woman
 clothed with the Sun, who travails in Birth for
 the bringing forth of those Spiritually, that were
 seduc'd by them, p. 53. Here then we see plain-
 ly another *Jesus*, another Gospel preach'd by our *English*
Anabaptists ; the Effects of their immediate Teachings,
 and immediate Calling they so much boast of ; and in-
 ting upon it so much with the accursed *Donatists* of
 old, whom they exactly imitate in all their villan-
 ous and abominable Practices and Doctrines, whose
 successors, as *Canne* professeth, they glory them-
 selves to be, as to condemn the whole Church of God.
 And what is very remarkable, as *Mr. Humphrey Ellis*
 tells us, is, ' That scarce any appear'd to hearken
 to these Deceivers, to countenance them, and in-
 cline to their Deceits, but such who had been this
 way [i. e. of the *Anabaptist*] engag'd, p. 60. How
 these Seducers might have proceeded, had not
 they been stopt in their Career, by being taken up,
 and call'd to an Account for these their *Blasphemies*,

by the then Government, God only knows. The enterpriz'd this Business but in Nov. 1649. Carry before the *Magistrates*, *January* following; and *March*, Try'd by the Judges at the *Affizes*, as may be seen in the aforesaid *Relation* of this Business. They had made divers *Profelytes*, many resorted to them during their *Confinement* in *Prison*, and plentifully supported them with all *Necessaries*. The Noise it spread *far* and *near*, and great Endeavours were used to keep up the Hearts of *their Party*, and what *Leads* and *Romances* they forg'd, to *strengthen* and *promote* this Delusion, appears from part of a Letter of a *Villain* (who, in a short time, run thro' divers *Sentences* and *Opinions*, forsook his Wife, and betook himself to a Strumpet) to his *Spiritual Concubine*, or *Brother's Sister*; excellently well qualify'd, no doubt, some *Grand Post* under King *William Franklin*, and Queen *Mary Gadbury* (for the Devil hath his *Hieroglyph*) and accordingly, the *First-Fruits* of this *False Christ*, were distributed into *Offices*; 'Goody Woodward, the King's Daughter, all Glorious within; M^r Woodward, the Elect Lady; John Noyce, John Baptist, whose Office was to Declare the Coming of a Counterfeit Christ into the World: Edward Spradbury, one of the Two Witnesses, and an Healing Angel; Henry Dixen, one of the Destroying Angels [Muggleton's Cursing Angel] whose Office was to Curse and Destroy the Earth [I'll warrant you to Cut off Emperors, Kings, Princes, Nobility, Gentlemen, and all Men of large Estates, &c. the old *Messianic Project*.] 'William Holmes, Junior, another Destroying Angel, &c. *Pseudochrist*. p. 53.) being of Canne's Buff-Preachers, an Army-Saint, perhaps might have been promoted to have been General of his Cut-throat Missionaries. This Rascal, I wrote thus to his *Miss*; Well! 'I am fill'd with Quickning Spirit, and with the Holy Ghost; and I hope, ere long, to enjoy that Light I told you

For here is *Elias* flying in his Fiery Chariot. Already, strange Things are done about *Andover* and *Winchester*; many Mens Hearts fail them for fear: For, there is one who saith *he is Christ*; and with him, the *Lady Mary*, who declares strange Things; They never miss to make *Trumpets Sound* in the very Bellies of their Converts, and great Ships appear to the view of all People. If they desire to speak with any one whom they never before saw; if they speak to any one to go for them, they must, and cannot refrain, when that they send for them; and Messengers and all come, tho' they go Five or Six Miles, they come again in half an Hour; Lights appear upon the Breasts of many; Let them discourse with whom they will, Priests or others, they all are converted, leave all, and follow them: For the most part, it is thought they have Converted to them five or six Hundred, and now they are in *Winchester Prison*; and since that, he hath been seen amongst his Members, many of them: I say, he hath been seen amongst them in Appearance, and yet his Body all the while in the Prison; with a Hundred more of the like nature, which I cannot declare; *Pseudochristus, &c. p. 47.*

Now, what a Noise all these things made amongst the Country, and consider withal, the general Infatuation the whole Nation lay under at this time; all Things unsettled, as to Religion, every one following his own Imagination; most particular Manners consisting of divers Religions, such as they are; all Sectaries pretending to the Spirit; Truth countenanc'd, and a general Aversion to it every where; Satan let loose, and taking his full Swinge; Men changing their Opinions as often as their Garments, rather oftner; the People prepar'd to entertain any Imposture that offer'd it self; all having itching ears, gaping for new Lights every day; Disputing and dividing Religion in every Corner, like a Foot-ball; in

con-

constant Expectation of Changes and Revolutions. Consider withal, the general Over-spreading of Millenarian Opinion, the Second Personal Coming of Christ. This Notion got deep Rooting amongst even all the Sects, the frequent Pretences to Revelations, Visions, Dreams, Prophecies, Immediate Teachings of the Spirit, and nothing to restrain Men from running into, and professing the most Scandalous, Blasphemous, and Heretical, and absurd Opinions except touching that tender Part, the Civil Government; and then you will not wonder, if what was so universally expected, was so readily, greedily swallowed down and entertain'd. Add to this, the gling Tricks, and even Sorceries, that were employed by some of our Sectaries, to promote their Design, and augment the Numbers of their Disciples; as observed amongst some of the earliest Hereticks, as hath been above observ'd from Irenaeus, Tertullian, Epiphanius. As for the Quakers, 'tis too notorious how that damnable Antichristian Sect was beholding to Black-art, Witchcraft, for its Propagation in this Nation; for which Consult, particularly a Treatise call'd, *The Quakers Shaken*; and therein, the Relation of John Gilpin, Printed 1655. and Underhill's History of the Quakers, Ann. 1660. p. 32, 33. and the same in the Grass. To these Diabolical Arts of downy Sorcery, or at least, to the Co-operation of the same with these Seducers, Franklin and Gadbury, the Fancy and Imaginations of some of the People seduc'd by them, may be ascrib'd the Revelation of Mrs. Woodward; *Pseudochrist*. p. 22. and Joan's Vision at an Hundred Miles distant, p. 23. And for the wife, the Brightness like a Multitude of Stars, Mr. Woodward the Minister, beheld about this Year 1655. at Gadbury; by which he was, as he says, Converted; *Deluded*; p. 27, 28. And the Voice speaking to the same Mr. Woodward in his Barn, p. 29. And the visible Submission of Goody Waterman to this In-

28, 29. tho' most averſe unto it. I ſay, laying all theſe things together, and it's not ſtrange in the eaſt, to ſuppoſe, if the Mercy of God had not interpoſ'd, but this *Deluſion* might have over-run the whole Nation in a very ſhort time, to the very Extinction of the *Gospel-light* amongſt us. And no doubt, had it made but ſome farther *Progreſs*, all the *Anabaptiſts*, and *Independents*, and *Ranters*, and *Seekers*, and *Antinomians*, and the reſt of that *Helliſh Rabble*, had join'd them, *One and All*. Mentioning this *Jerry Gadbury*, it calls to mind a Paſſage of *John Gadbury* an *Aſtrologer*, who in his *Dooms-day* not ſo near dreaded, p. 31. tells us much to our preſent purpoſe, which demonſtrates how eaſie the People were to receive ſuch kind of *Impreſſions*, by the *modiſh Preachments* of thoſe Times: 'It is ſtill freſh in my Memory, ſaith he, that in our late Times of Confuſion here in *London*, [and conſequently all over the Nation] many Miniſters of the *Gospel*, as *Saltmarſh*, *Sedgwick*, &c, and from their Examples, many illiterate Men and Women were conſtantly, from the Years 1647, to 1656. canting, That the End of the World was come, and that the Day of the Lord was at hand. ——— *Enthuſiaſtick*, and direct Madneſs did ſo extreamly rage, and reign in thoſe Years (and a ſpice thereof we have in theſe and the End of the World was ſuppoſ'd and talk'd of to be ſo near, that many People (upon my Knowledge I ſpeak it) ſold their Eſtates, and threw Money about the Streets (expecting themſelves to find the ſame Quarter as *Solomon's Lilly*) but afterwards turn'd Beggars, and were glad to live on the Alms of others. ſome there were again, that they might be the more noted for their *Message* and *Embassy*, and to demonſtrate themſelves the more eminent *Converts* unto this great *Deluſion*, would wear *Sackcloth*, and ſhave their *Crowns*, that thereby they might

' might the more aptly ape and imitate the *True Prophets*, formerly sent of God. Others would wear
 ' *Papers* in different *Shapes* and *Figures*, upon their
 ' *Breasts* and *Backs*, with idle *Inscriptions* thereon,
 ' pretending to come before, as a *Guard* for the *King*
 ' of *Heaven*, who they said was coming. —
 ' And others there were that ran *Naked*, not only
 ' about the *Streets*, but into *Churches*, denouncing
 ' *Destruction* to the *Preachers*, &c. Which mov'd
 ' *Dr. Boreman*, in his *Nuntius Propheticus*, to say,
 ' That there sprang up more *Heresies* and strange O-
 ' pinions in *England*, in one Year, than in an Age
 ' in any other part of the *World* there did before,
 ' p. 30, 31. Nor were the *Graver* or more *Sober*
 sort of *Sectaries*, the *Presbyterians*, behind the rest,
 in those Days, in *Supporting* and *Keeping* up the *Spi-*
rits of their *Party*, with *Prophecies*, and lying *Predi-*
ctions, *Revelations*, &c. as might be prov'd, had I
 room to enlarge upon this Subject. I shall only
 give a little *Specimen* at present, and so refer the in-
 quisitive Reader to his own *Observation* from other
Writers. The *Zealous Mr. Edwards*, in his *Gangrene*
 Part 2. Predicts the *Destruction* and utter *Extirpa-*
tion of *Independency* in particular, and of the rest of
 the *Sects*, from p. 179, to p. 193. and from *Mr.*
Brightman, the *Exaltation* of *Presbytery*, but more
 especially that of the *Scots*, from p. 193, 195. This
 Book was Printed in the Year 46. But we find ex-
 perimentally, that he was quite out, in *England*, e-
 ver since, *Independency* prevail'd, and does at this
 Day; and tho' *Presbytery* hath held up her Head for
 some time in *Scotland*, She hath quite lost her Hold
 in *France*, and *Piedmont*, and loses ground, I be-
 lieve, in *England* every day, by the *Prevalency* of
 all other *Sects*. So we know, the *Expectation* of
 the *Presbyterians* was much rais'd, and they waited
 the *Accomplishment* of that noted *Distich*, in 62
 and 66.

MDLLLVII. 1662.

Bartholomæus flet quia Desit Presbyter AngLVs,

MDLCSVVI. 1666.

ADventV Læta est Sancta Maria tVo.

During the Operation of this Prophecy, they remain'd pretty silent, 'till the time elaps'd; and nothing effected, they saw it necessary to spread a false Report all the Country over, of a Toleration prepar'd for them, says my Author; *hierarchy Reviving: or, The Good old Cause on the Anvil.* Printed, 1668. p. 12.

But we find all this Expectation vanish'd into Air, rather seems there any probability of Presbytery ever getting uppermost here again, being justly odious and abominable in the Eyes of all Parties, without distinction.

Thus we find the generality of our *Sectaries* in those Times, were leaven'd with *Anabaptistical Principles*, and thereby fit *Subjects*, ready and prepar'd to entertain the grossest Delusions and Blasphemies; and that which is very observable of these two *Impi-Deluders*, is, That whatever they deliver'd from their *Visions, Revelations, Voices*, was gilded over with *Scripture-Phrases*, as the most effectual way to impose upon the People, tho' directly contrary to the *Scriptures* themselves; and plainly, and in positive terms, *Undermining and Subverting* them. And 'tis from this *Anabaptistical Spirit*, that from the very beginning, oppos'd, vilify'd, and neglected the *Scriptures*, that divers of our *modern Sectaries* have look'd on them as below them, and themselves above them; and none more than the *Anabaptists* themselves, *Stenius, Sleidan* and other *Authors*, and their Offspring

spring the Quakers. The Reason of this Contempt of the Scriptures, is *obvious, plain and clear* as a Sun beam; the *Doctrines and Precepts* of the Holy Scriptures, are directly opposite unto them, and their *Designs*, and *condemns* them, and make them manifest, and *discovers* what Spirit they are of: The Scriptures are Enemies to them, and therefore they are *against* the Scriptures. They use the Scripture only as a *Tool and Instrument*, and employ it in their *Drudgery*; They own it not as a *Rule* and a *Judge* but make *themselves Superiour* unto it; as do the Quakers, who, after all, are nothing but a *Species* of Anabaptists; and should but these *Unmask*, and *Declare* themselves, and set up their *Design*, the *Great Mystery* of their *Kingdom*, and get *Footing*, these very Quakers would soon appear to be *all one* (however they behave themselves for the present) and unite most *cordially*, there being as little Difference between them in the bottom, as between a *Mahometan* and a *Turk*, *Satan* and *Beelzebub*. And that which is observable farther, is, they never run to the *Revelations, Voices, Visions, and Immediate Teaching* but when they are at a *loss*, and dare not abide the *Touchstone* of the *Holy Scriptures*, because notoriously *opposite* to them. To be sure, 'tis to give Countenance to some *Uncouth, Uncommon* peice of Villainy when they shelter themselves under these Pretences as appears from those *Revelations* of *Jack of Leyden, Matthias, Knipperdoling, Franklin* and his *Strumpet*. Or when, by the just Judgment of God, they are instigated by the Devil, to *hurry* themselves into present *Ruin and Destruction*. ' Thus *Theodore* a *Teacher*, who bore himself a *Prophet* at *Amsterdam*, ' flat to the *Ground*, and pray'd with such vehemency, that he scar'd all the *Assistants* out of their *Wits*: Then rising, as it were, out of an *Extremity* ' I have seen, said he, *God* in his *Majesty*, ' have spoken with him; I was rap'd up to *Heaven*

then I descended into Hell, and there search'd every Corner; the Great Day of Judgment is coming, &c. — After four Hours spent in Praying and Teaching, the Prophet being Arm'd Cap-a-pe, — first he put off his Head piece, then his Corflet, then his Sword, then his Garments, and his very Shirt, and threw all into the Fire: Then he commanded the Company, in the Authority of a Prophet, to do the like; and so they did, Women and all, &c. — Then the Prophet commanded them all to follow him, and do as he would do; and so rush'd into the Street stark-naked, — running and crying horribly thro' the Town, *Wo, Wo, Wo, the Divine Vengeance, the Divine Vengeance*; whereby they put the whole Town in an Uproar: — and being taken, no Perswasions nor Threatnings could prevail with them to put on their Cloaths, saying, *They must have no Covering, for they were the Naked Truth*; and so after a while were Executed: — Short list. of the Anabap. p. 42, 43. Add to this, the revelation of one of their Women, that God would keep her alive without Meat; and she fasted to Death. Nor will it be impertinent in this place, to observe what dreadful Misinterpretations of the Holy Scripture, the Devil puts into their Heads, to encourage them unto, and to harden them in the most odious immoralities, under the Notion of Indispensable Duties; and by this, imagine to what all their Profession ends, however tinsell'd over with Religious Cant, and the Formality of Sanctity and glittering Out-side. It was their constant 'Doctrine, saith this short History, every-where, [viz. in Germany, Switzerland, &c.] that Women must be Common. Three Reasons they had, well worthy to be Register'd to Posterity, to perswade Honest Women to prostitute their Bodies, if they would be Sav'd: The First was, That Christians must Renounce those 'things

' things which they love best; and therefore Women
 ' must Renounce their belov'd Honesty. The Se-
 ' cond, That for Christ's Sake, we must undergo
 ' any kind of Infamy. The Third Reason, was,
 ' That the Publicans and Harlots shall go before
 ' the Pharisees into the Kingdom of Heaven. Ly-
 ' ing with other Women than their Wives, they
 ' call'd *Spiritual Marriages*; and under that Title,
 ' they would lie with *Neices* and *Sisters*. With that
 ' Doctrine they had seduc'd two Sisters, Maidens,
 ' at St. Gall, by *Zurick*; as soon as they were Re-
 ' baptiz'd, they being a Bed, Two *Spiritual Husbands*
 ' came to them, and lay with them, but with such
 ' fervent Spirit, that they brake the bottom of the
 ' *Bedstead* out; the Noise whereof awak'd the People
 ' of the House, who coming up in haste, found
 ' Two *Spiritual Weddings* in One broken Bed, p. 54
 O the horrid *Blasphemy*, *Impiety*, *Beastlinefs*, and Im-
 pudence of this *Hell-born Sect*! Let not Stennet, or
 any of our *Modern Anabaptists*, pretend to excuse
 themselves, or to sham off the World with their Hy-
 pocritical Mock-aborrences. If these were the
 Doctrines and Practices of their *Forefathers*, the Pri-
 mitive *Anabaptists*, if their *Immediate Predecessors*, e-
 ven here in *England*, have, as hath been shewn
 maintain'd, asserted and contended for Doctrines and Pra-
 ctices, equally as wicked at least; why should we
 not have a strict Eye of Jealousie over the whole
 Sect, and be for ever suspicious of them? Or what
 Security can they give, as that they will not Teach and
 act over the same *Abominations* and *Villanies* again.
 It's only for want of Power and Opportunity, that they
 do not run into all the fore-mention'd villanous Ex-
 cesses, and can be nothing else. What hath been
 practis'd by this Sect, in consequence of their Pri-
 nciples, will be ever practis'd by those of the same
 Principles, when they once dare. The Devil is the
 same Devil still, let him put on what Shape or Fi-
 gu-

sure he will, *Transfiguration* doth not alter his Nature. Let them Publish a *Thousand Confessions*, they are still *Anabaptists*, acted by the same Spirit, drive at the same Ends, the varying of *Methods* or *Measures*, is only a *Circumstantial* of *Convenience*, nothing but a meer *Transfiguration*, meerly to catch *Dottrels*, to impose upon, and delude the *Unwary* and *Ignorant*, and in compliance with the *Necessity* of the present *Sancture*. The same *Artifice* will not always take, and therefore *Postures* must be altered. And it ought to be an everlasting *Prejudice* or *Prescription* against a sect, when it sets out at first with such *Infernal Principles* and *Practices*; nay, 'tis *Demonstration* it self, that it took its *Origine* from the *Devil*, and was *forg'd* in *Hell*. And shall we be so *stupid* as to be put off with a *Sham Confession* at every turn, and be *fobb'd* off with a *They are nothing to us*, we do not Teach or practice so, *what are the Foreign*, the *German Anabaptists* to us? No, this *Confession* of theirs was patch'd out of the *Independents*, meerly to support and ramp up a *sinking Cause*, and to *Rally* once more, to say whether they can go thorough stich with their *Anti Monarchy*; that is, in plain English, to set up *Antichrist* and the *Devil*, in the Room of *Christ*, to cut the *Throats* of our *Princes*, *Nobility*, *Gentry*, and all that are *Wealthy*; and to set up the *Alcoran*, or something worse, if possibly, and *Libertinism*. The world ought to *abhor* and *dread* the *Growth* of them equally with *Popery*; nay, did ever all the *Plots* and *Designs* of *Rome*, come up to that height of *Extremity* of all that should lie in its way, and *binder* its progress; so earnestly press'd upon the *Government* in being, by *Canne*, *Spittlehouse* and *Sedgwick*? in any thing parallel the *Impiety*, *Prophaneness*, *Hyproisye*, *Blood-thirstiness* of the *Donatists* of *Old*, but themselves, from whom they have *copied* out all the *vanities* they teach and act (tho' by the way, they pretend to be their *Successors* by any continu'd

Line of Succession, but by an *Interruption* of above a *Thousand Years* standing since their utter *Extirpation*, an infallible Sign they were no more the *Church of Christ* or the *One Church* then, than these are now; (and they no more than the *Turks* or *Hotmantots*;) and is there any *Wickedness* the *Devil* can suggest, and *Man* attempt, that may not be done safely by such *Principles* as the *generality* of *Anabaptists* have actually professed? And so we may see that the *Spirit* of *Anabaptism* is always the same, as it finds *Opportunity* the whole *Drift* and *Design* of it, centers in nothing but the *World*; a *Spirit* of *Carnality* is the very *Soul* that animates it; the *Possessions* and *Pleasures* of the *World*, and to live at *Random*, free from all *Restraints* is all it desires, and sticks at no *Means*, no matter how *Impious*, by which it may compass its End: *Nothing* will satisfy them, than to be *Lords* of the *Universe*; and let them not think it a sufficient *Vindication* and *Apology* for themselves, to lift up their *Eyes* and *Hands*, and protest, and abhor, and disown the *Impostures*, *Blasphemies*, and gross *Deceits* of *Franklin* &c. Nothing can be criminal in him, in their *Sentiments* but only his *Unsuccessfulness*; Is it, I pray, less *Impiety* to devise a *Temporal*, a *Worldly*, a *Carnal Monarchy*, founded in *Blood-shed*, *Oppression*, and the greatest *Injustice*; *Unrighteousness* far exceeding that of *Nero*, *Caligula*, or the *Founders* of the *Four Monarchies*; a *Monarchy* to consist of none but *Rogues* and *Whores*, *Traitors* and *Rebels*, *Murderers* and *Robbers*, the *prophane* *Sensuality*, *Dregs*, *Lees*, *Excrements* of the *Creation*, *Hypocrites*, *Drunkards*; and after all, *Atheists*, *Devils* in human *Shape*: I say, is it a less *Crime* to *Project* such a *Kingdom*, to *Enthron*e *Jesus Christ* on; or, which is the *literal Truth* and *Design*, in the *Name* of *Jesus Christ*, or less *Dishonour* to him, than to set up a *False*, a *Sham Christ*; and under that *Disguise*, to act all these *Villanies*? And yet, forsooth, the *Subjects* of this *Fifth Monarchy*, projected by the

must, nay cannot, consist of any but such Hell-hounds, and must *invincibly, infallibly* suppose a Dissolution of the True Church of Christ, and an Abolition or Disannulling of the Gospel; Heaven and Hell, Light and Darkness, are as *consistent* as an *Anabaptistical* Millennium or Fifth Monarchy with it, or Christ. By all the experience the World hath had of this way, it's evident this sort of People never had any true Zeal for the Glory of God, the Propagation of Truth, Purity of Religion, the Eternal Welfare of their own or others. Witness all their Transactions in the Higher or Lower Germany, and here in England, during all our civil Wars; all center'd in, and favour'd of the World, the Flesh and the Devil, and in all their Endeavours against Babylon and Antichrist, they only aim'd at setting up Antichrist in good earnest; to persuade Men to Apostacy, by Renouncing their True Baptism for a new one; that is in effect, to obliterate the Badge of their Christianity; to erase their Names out of the *Matricula Ecclesiae*; to be branded with the Mark of the Beast; to Lift themselves under Satan and Antichrist, in order to set up a new Empire in Opposition to Christ, and to extirpate the Gospel it self. This is plain from all the Efforts that Party made in the Germanies, that our English Anabaptists are even come to own it, and is so evident from the Designs, at Canne, Spittlehouse, and Franklin, set on foot, and at Warwick (whom I have great reason to suspect, from the Air of his Writings, to have been one of their number, however a Millenarian that's certain, and so next of Kin) that I desire them to disprove it. That they actually endeavour to set up a New Dispensation in the World, is so clear, that it's Nonsense; Madneß to deny it. Children, Infants, included in the former, they positively, expressly exclude in the latter, without any more Concern, than for their Dogs and Cats; so that in effect, they have set up a new Object of Worship, a New Christ, having coin'd

a new Gospel for him, a new Kingdom, as they would have it in their *Turkish Millenarian* sense, to be propagated, and for him to be enthron'd or installed in by ways and means contrary to the *Gospel Rules and Precepts*, as shall be shewn afterwards; new Subjects too, to consist only of *Men and Women*; and new Saints to reign with him without one grain of Holiness or any thing that Borders upon Vertue or common Probity in them. So that from this their *Blasphemous Diabolical Scheme*, it will follow that our *Anabaptist Millenarian King Jesus*, according to their new Dispensation, comes to Crush the Saints, all Men of Holy and vertuous Principles into pieces, to Reprobate them, and to elect none but the most profligate and villanous part of Mankind to be Inseffors with him in his Kingdom and if it be so! I confess indeed all ought to be extraordinary and new, a new God, a new Saviour, a new Gospel, new Subjects, new Apostles, new every thing. They set up a new Church of their own Invention taking its Origine only from their own Chimera's, produced by no manner of visible Succession, having no existence for above a thousand Years. I need name any more. From which it follows, that Christ had not a Church in the World for so many Ages, according to their account; so that this is a new Dispensation of the Law and the Devil's forging, his ceasing and being annihilated; they pretend to prove themselves to be the Church by lying diabolical Visions, Dreams, Extraordinary Voices, Revelations, Inspirations, Miracles, and here they have proved themselves as notorious Impostors as *Masius* met himself; and what is more, hitherto through the wonderful Mercy of God, all their Designs and attempts have been frustated, blasted, and manifested to be cursed by God in the Germanies and in this our Nation of England, during the reign of the *Millenarian Parliament*, dissolv'd by Oliver, into whose Hands they resigned their Powers 1653.

They Plied hard to carry on their *Project* of a *Fifth* Monarchy, but were basely *Defeated*, as I have shewn above; and so, *Blessed be God*, have been hitherto notwithstanding their *Prophecies* and divers *attempts* and *Plots* since, to this very Day, so very remarkably, so they have left no *Stone unturned*, employ'd the best of *Means* and the most desperate *Profligates* as *Instruments*, watch'd all opportunities, call'd in the assistance of all *Sects* whatsoever; see *Hell broke loose*, an *Answer to a bloody and rebellious Declaration*, entitled *a Door of Hope* publisht 1661, &c. that as Mr. *Samuel* *Ellis* in his *Pseudochristus*, p. 59. 'Of all the several *Ways* and *Sects* in the profession of Religion, which Men separating from the Reformed Churches have fal'n into, since the time of the Reformation began, I know none so eminently blasted of God, that, either for the Congregations of them, or particular Persons, have been given up unto, and been guilty of such Errors and sinful Practices as those I now speak of; not to instance in times past, and the Practices of those of this Profession in *Germany*. See not we their Congregations even in all Places shatter'd, and broken to pieces, and that not by the Hand of Man, by the persecution of any Enemies, but by the immediate Hand of God, and by the Divisions which have risen up amongst and within themselves: That it is now a rare thing to find a Congregation of that profession: Some of them there may be yet holding together in *London*, but in all the Countries thereabouts, where Churches of them have been in several Places erected, and where, but few Years since, there hath been much and zealous disputing for that Way, there is not now, that I know of, a Church of them to be seen; but the Members living in as scattered a divided Way one from another, as may be, yea refusing to own that very Way for which they before so zealously contested, the only Way of God; even *Asham'd* of it, as if

' but a Carnal Administration. Have not their
 ' Churches been the Nurseries and Seminaries of all
 ' these many Errors, which have overspread the
 ' Face of our Nation, that from them have mostly
 ' proceeded and been sent forth; all these false Teach-
 ' ers, the Instruments of divulging them, Antitrinita-
 ' rianism, Arminianism, Socinianism, &c. with many
 ' other gross Heresies; how have they been profes-
 ' sed in them? Where have the Scriptures been so
 ' much slighted? and Revelations, how much have
 ' they pretended to them, especially when their de-
 ' ceitful pretence of *shaking Fits* was so, much in fa-
 ' shion amongst them? And so from slighting the
 ' Word of God, have fall'n into all manner of Errors
 ' whatsoever. *Pseudochristus*, &c. by Humfrey Ellis
 ' 1650. p. 59. — again I deny not (saith the
 ' same Author) but some there are of this Way
 [viz. well-meaning ignorant Persons, who follow
 it in the simplicity of their Hearts, as some of the
 People did *Abolom* in his Rebellion] of which God
 only can be the proper Judge, and therefore to be
 left to his Judgment] who hold fast to the Scrip-
 tures, &c. ' but have they not cause in all the
 ' things to take notice of the Hand of God's Justice
 ' so prosecuting that Way of theirs, and to be ve-
 ' rily jealous whether that Way be of God which has
 ' been thus eminently, in all times and all along,
 ' blessed by God; yea and farther to consider, whe-
 ' ther there be not just Ground to Judge that they
 ' separating from all the Churches of Christ, who
 ' are not of their Opinion; and disclaiming all Fe-
 ' lowship with them as *Antichristian*, which hath ge-
 ' nerally been the Practice of those of their Way
 ' their casting also of Children out of their Church
 ' by denying Baptism to them; leaving all the Ge-
 ' neration of Mankind in Infancy in the World, in the
 ' Kingdom of the Devil, not owning them to be-
 ' long to the Kingdom of Heaven the Church, &c.

Whether, I say, these be not the Sins, which God hath thus visited upon them, in his thus blasting their Way, and giving up the most eminent Professors of it to these Ways of Delusion? &c. p. 60--- How could it be that any Persons should be so grossly deceived, for any one so to renounce Christ, as to set up himself in his stead? Or for any others to harken to such manifest Deceits, and to give up themselves and their Faith to such a Deceiver? were there not the just Judgment of God, giving them up in Judgment thereunto, and some great, tho' possibly secret evil the Cause of it. pag. 55. See Rom. 1. 21, 24, 28, 29. 2 Thess. 2. 1, 12. I think we need not be so very scrupulous and timorous in enquiring why God so remarkably blasted the Progress of this Sect at that time of Day? the Event seems evidently to indicate the Reasons, raised be God there were some Abrahams, Lots and Moses's, and Daniels that stood in the Gap, who by the Innocency and Righteousness of their Cause, (the true Religion, the Glory of God, the Liberty of the Nation, the Publick Good and Welfare,) their Prayers and Tears, their constancy in their Sufferings chosen by them rather than sinning, their Abhorrence and Dread of these Acts of Impieties and Delusions, wrestled, interceded and prevailed with God to command the destroying Angel to smite with his Sword. 'Twas for the sake of his Church, not only that Remnant of it, those few Virgins, that stood faithful of his Elect and Faithful here, that had never bowed the Knee to Baal, against them. All the then Powers of this Nation in Combination, with All the Powers of Hell was Banded, I say 'twas for the sake of that sound and true part of the Church and the Church universal it self, that Almighty God made bare his Arm and confounded the Anabaptistical Millenarian Designs, which were levelled by the Malice and Instigation of the Devil against the whole visible Church of Christ, against the Gospel, Christianity it self, to make good

our blessed Saviour's Promise, that these Gates of Hell should never prevail against Her. Let the Reader consult these Canting, Atheistical Millenarian Scriblers, and he will find their Design, under the Colour and pretence of setting up the Fifth Monarchy, was really to extirpate our common Christianity the Church Universal, and all to gratifie only and solely their own Lusts, and to be Lords and Masters of the Universe to Monopolize all its beloved Wealth, Grandeur, Pleasures, Delights to themselves; and by destroying all Law and taking away all Restraint, to crown themselves with Roses, and to turn the World into a Seraglio, and to swim in their Lusts and Debaucheries, as I shall demonstrate afterwards. The Event, I say, demonstrates that the Grace of God had forsaken this accursed Generation of Hypocrites, abandon'd them to themselves, their Lusts, and judicially consign'd them to the Devil to be infatuated and led Captive by him to his Will; that they might Discover their Insides to the soberer and more serious part of Christians, and become the Objects of their Fear and Detestation, and be thereby aware of them, and studiously avoid them, as standing Monuments of the divine Displeasure and Dereliction. And as Mr. Baxter saith very well, 'the
 ' God's mind be most plainly reveal'd to us in his
 ' written Word, yet are his Providences also Teaching,
 ' ing, and 'tis the Duty of his Servants to read and
 ' study them especially the Penal, withdrawing
 ' with holding his Grace, and giving Men up to believe
 ' lieve Lies, and to vile Affections, to a reprobate Sense
 ' and to an abominable Conversation: These are such
 ' Discoveries of the sore Displeasure of the most High
 ' as should make even the Beholders to fear, and as
 ' that stand but near this heavy Judgment, to flee
 ' away from it, as the Israelites did at the Cries of
 ' the rebellious Followers of Corah, Numb. 16. lest
 ' the Earth should have swallowed them up also.—

The Hand of God is apparently gone out against your *Ways of Separation* and *Anabaptism*; it is your Duty to observe it: You may see you do but prepare too many for a further Progress, *Seekers*, *Ranters*, *Familists*, and now *Quakers*, and too many *professed Infidels*, do spring up from among you, as if this were your *Journey's End*, and the Perfection of your *Revolt*. And it is your Churches, and those that lean towards you, that presently receive the *Doctrines* of the Deceiver, and are the Stream in which some others with them are carried away. You may see you cannot hold your Followers when you have them: your Work is *blasted*, you labour in vain, nay worse than in vain, you do but prepare them for flat *Herésie* or *Apostacy*. I have heard yet from the several Parts of the Land but of very few that have drank in the Venom of the *Ranters* or *Quakers* but such as have first been of your *Opinions*, and gone out at that Door. — Is it your Ministry or ours that they bend their Forces against? Is it not part of their present business to do your Work, and cry down *Infant Baptism*? One of the Queries, which they have put to me is, what express Scripture I have for *Infant Baptism*? I must shew without Consequence, or else confess my self a *False Prophet*.] Another tendeth to prove us no Churches. The *Quakers* then are *separatists* and *Anti-Pædobaptists*, tho' more—— Have you not well considered into what your Societies were resolved in *Germany* and other Parts? — Is it like to be God's Way, which so ordinarily leadeth to, and endeth in such desperate Evils? — Nor would I thus Argue from the *Apostacy* of a few, or upon some unusual Accidents; but when such hath been the Fate of the Stream of your Party, from the very first rising of them in the World to this Day, I think it not inconsiderable. Nor would I thus argue from any temporal Judgment

' ment or Oppression by a persecuting Enemy, for
 ' I know that is no such sign of God's Displeasure
 ' but if I suspect whether those Persons are in a way
 ' pleasing to God, whom I see him so usually deliver
 ' to Satan, I hope I may be excused. Certainly God
 ' Churches are the Places of his Blessing and his Delight, and
 ' certainly such spiritual Plagues as our Eyes now be-
 ' hold, are as evident Notes of God's heavy displeasure
 ' as Men expect to see on Earth. *Baxt. Quæ-*
 ' *Catech.* in his Epistle to the Separatists and Anaba-
 ' tists, printed Anno 1655. And then again ' We
 ' have, saith he, the more Reason yet to be suspic-
 ' ous, that this is God's disowning of your Way, and
 ' Testimony from Heaven against it, in that he fo-
 ' lowed the first Hereticks the Simonians and the
 ' Followers with the same kind of Judgments, and
 ' by such fearful Desertions, did then witness his
 ' Detestation of those that withdraw from the Uni-
 ' ty of his Church. *id. ibid.* To return to the Dis-
 sign of these Murtherous Saints, I told you it did not
 Center in the utter Extirpation of this particular
 Church of England, but even of the universal visible
 Church of Christ in all Parts of the World; and that
 the Millenarians tell you (they might be Anabaptists
 too for ought I know, their Design exactly the same
 at least, no matter for any distinction as to some
 particular Opinions, so long as they agree and unite
 the main design and end) in their Door of Hope printed
 Anno 1661 p. 7. — " And for this Works sake we
 ' desire not to love our Lives unto the Death, nei-
 ' ther will we ever (if we may speak so greatly
 ' Word with reverence in the fear of God) sheath
 ' our Swords again, until Mount Zion become the
 ' of the whole Earth, a Mountain of Holiness, and
 ' an Habitation of Justice: Until Rome be in Ashes
 ' and Babylon become a hissing and a curse, the borders
 ' wickedness, and the People against whom the Lord be-
 ' indignation for ever, there being left unto her nei-

Name nor Remnant, Son nor Nephew. For that we are not purposed, when *the Lord* shall have driven forth our Enemies here in these Nations, and when we shall in a holy Triumph have led our Captivity Captive to sit down under our Vines and Fig-Trees, but to go on to FRANCE, SPAIN, GERMAN-Y and ROME, and DESTROY THE BEAST AND THE WHORE, to burn her Flesh with Fire, to throw her down with Violence, as a Millstone into the Sea, and that she may be found no more at all, *Rev.* 18. 21. *Jer.* 51. 35. to bring not only these but all the Nations to the Subjection of Christ that the Kingdom may be the Lords, and to perfect the Deliverance of all the Saints, &c. And this is much more than a National Quarrel, that which is the Test now being the Interest of Christ, the Blood of the Saints, the Interest of the good People, the Liberties of all Men, and the undoing of all the sinful oppressions and Yoaks of the whole Creation. The Controversie now therefore lies between Zion and Babylon, and therefore we assert, that it is lawful for the true spiritual Seed, [yes indeed of Thieves and Rogues, Beggars and Vagabonds, Murthe-
rs and Thieves, and canting whining Hypocrites, Cob-
blers and Tinkers, Sweep-Kennels and Gold-finders, Ped-
dlers and Gypsies, Pick-pockets and Bankrupts, oh the sanctified Race!] the Legitimate, Heirs of the Promises of the World [because beggar'd by their drunkenness and Debauchery, and so wanting and in great need of the Estates of Princes, Nobility, and Nobles, to carry on their Spiritual Work of Seraglio-ry.] *Rom.* 4. 13. 'to rise up against the Carnal, Serpentine Seed, who are the destroyers of the Earth, *Rev.* 11. 18. to possess the Gate of their Enemies to bind their Kings in Chains, and their Nobles in Fetters of Iron [to take possession of their wealth, and to ravish their Queens, Princes, Ladies, their Wives and Daughters, and to make Princes

Princes and Lords hold the Stirrups for *Saint-Taylors* and *Coblers*, and to be their *Lacquey*, *Grooms* and *Turn-Spits*.] — p. 8. Then again afterward

‘ Now therefore to come to the matter of our Declaration We declare, (1.) That we will not have one Stone of *Babylon* for a Corner, or for Foundation, *Jer.* 51. 26. ‘ We will not have any thing to do with the *Antichristian Magistracy* Ministry, Tithes, &c. which are none of our *Lord’s Appointment*, &c. We will not make any League nor joyn any affinity with them, O! by all means take Care that the righteous Seed be not polluted and mongrell d.] — ‘ And we cannot but look upon the

‘ National Ministry, even in its greatest P. 16. ‘ *Reformation* and Purity. [Woe be to all the reformed Churches, even *Holland* it self though formerly a *Goshen* for many of our persecuted *Saint scape-Gallows*, &c.] in the time of the late O. C. [Spittlehouse’s *Moses*] and his *Triers*, a *Antichristian*, [all the Churches you see in the World as well as *Rome*, the Protestant Churches of *France*, *Germany*, *Switzerland*, *Sweden*, *Denmark*, *Scotland*, all *Antichristian*, without any limitation or exception, till they have past an *Anabaptistical Millenarian Purgatory*] ‘ and that which ought to be disowned and separated by all the true Churches of Jesus Christ in their Foundation, Call, standing in the Parish Assemblies and Maintenance, &c. And as *Babylon* will be destroy’d, and the false *Antichristian Church* will be no more, to the true Church and Spouse of Christ will be brought out of the Wilderness, from all her Dispersion, Darknes and Confusions, and will be purged and purified from all her Corruptions, both in matter and form and from the rise of the Witnesses, the preaching of the everlasting Gospel, the beginning of the downfal of Antichrist, and the setting up the Kingdom of Christ, the Churches of Christ, and sincere Professors of the Gospel, with the Addition

on of new Converts, will begin to appear with the Lamb on *Mount Zion*, in all the Primitive Glory and Purity of the New-Testament Churches, for Matter *Doctrine*, and Order. [O glorious times !

*Door of Hope
in Hell broke
loose. P. 17.*

Now for the spiritual *Marriages*, as soon as the dipping is over, *Munsterian Salamanca - Weddings* ! as coarse as it looks, yet *Riot and Licentiousness*, Filthiness and *Impurity* is the burthen of the Song ; after all this *religious Cant*, all this is nothing but a *Satanical Transfiguration*, as will appear afterwards, in spite of all they can pretend, or dare to urge to the contrary. In a word, the prosperous Success of these *Millenarian Saints* for a time, in their Wars at home and abroad, did actually, I confess, strike a *Dread and Terror* into all the *Princes of Europe* ; their design being notorious, to carry their *Arms* into the *Continent*, and so to rival the *Turks*, either to enter into *Coalition* with them (which from their Principles may be conceiv'd feasible enough) or to erect their *Trophies* over them also : insomuch that the *States General of the united Provinces* thought it absolutely necessary, after several prodigious Losses sustained at sea from the victorious Arms of our *Enthusiastical Millenarian Government*, to Court *Oliver* and that *Millenarian Council of State and Parliament* at any rate for a *settled Peace*, being upon the very *brink of Ruin* ; and after some very disagreeable and uneasy *Commissions*, as engaging to *Oliver* for ever to *Discard* the Family of *Nassau* from the *Stadtholdership*, &c. they effectually engag'd him to dissolve that *Enthusiastick Parliament*, and to remove that Generation of *Millenarians*, whom they lookt upon as their most bitter and implacable *Enemies and Rivals*, from all his *Councils*, and all places of *Trust*, assuring him, at the same time, that if he would assume the *Government* ' into his own Hands, they would be ready to accord with him upon more moderate Terms [than they had hitherto

' therto insisted upon] and enter into such a defence
 ' five Alliance, as should secure him against Foreign
 ' and Domestick Enemies : *Stubb's further Justification*
 ' on of the present War against the United Netherlands
 1673. p. 110. ' Hereby they gain'd Oliver, t
 ' contrive a Period for the pretended Parliament
 ' with a Resignation of their Power into his Hand
 ' Decemb. 12. 1653. All this it very much behov
 them to do, and much more, if it been requir'd
 them, since they very well knew, ' *That the Con*
 ' vention, says *Stubbs*, Summon'd by the Council
 ' and vulgarly call'd *Praise-God Barebone's* Parliament
 ' were as averse from the Dutch as any Men ; the
 ' look'd upon them as *Carnal* and *Worldly Politicians*
 ' Enemies to the Kingdom of Christ, and such a
 ' would, upon all Occasions, retard the Progress
 ' the Saints and People of God, in overturning the
 ' Powers of this World ; that *Antichrist*, that Man
 ' of Sin could never be destroy'd in Italy, while
 ' the Dutch retain'd any considerable Strength in the
 ' United Provinces : *Stubb's Further Vindication*, p.
 p. 91. And in the Margin he tells us, ' That, at
 ' Black-friers Meeting, they pronounc'd all the Re
 ' form'd Churches (but especially the Dutch) to be a
 ' the Out-works to *Babylon*, and that they must be
 ' taken down, before there could be any coming
 ' the main Fort. They did devote them to De
 ' struction, and presag'd their Destruction out of
 ' several Texts of Scripture accommodated there
 ' unto, *Id. ibid.*

' The Nicety of the Flag they did not much in
 ' sist upon, nor assert the Dominion of the Seas
 ' but they did hold it necessary in order to the
 ' Coming of Christ, and the Personal Reign ; that
 ' the Seas should be secur'd, and be preserv'd
 ' peaceable as the Land ; and that all Powers, whe
 ' ther by Sea or Land, ought jointly to submit un
 ' der the Scepter of K. *Jesus* ; whose Ways, they, an
 ' no

not the *Hollanders*, were to prepare. As for the Procedure of the Dutch, by way of Petition, they thought it might be continu'd, since the Power of the Council of State, was all one with that of the Saints, and theirs deriv'd from him, to whom all Power is given. And upon that account, the Dutch ought to continue their Addresses of *Mes- seigneur's*, and *Tres-illustres Seigneur's*, most Honourable Lords unto the said Council; not in that Sense wherein it is forbid by the Gospel, but in that whereby our Lord Christ assumes such Titles, and likewise confers them on the Saints; that the Signification, not the Sound of Words was to be attended unto, &c. The Saints therefore might tolerate them without Scruple, and the Dutch ought not to refuse them, lest it should be deem'd a Rejection of the Kingdom of Christ, which was now approaching; that the Dutch ought to kiss the Son, lest he be angry, and they perish; and should have a care how they contemn'd his Holy Ones, lest they were chastis'd with the Rod of Iron. In fine, so little did they value these empty Titles in reference to the World, that if the Deputies would salute every *Mustiff Dog* or *barking Cur*, in England, with the Complement of *Monseigneur*, they would not resent it as an Indignity. The Ambassadors were now more perplex'd than before; it was difficult to treat with, and impossible to prevail upon these men; They were now in danger to be absolutely inclin'd as *Enemies of Christ*, rather than of England; and a Coalition with England would not satisfy, except they likewise annex'd their Provinces unto the Fifth Monarchy; Stubbs, p. 92, 93. What now be plainer than the Extirpation of the whole Church, projected by these Saints, as well as Conquest of the whole World. So that what find rail'd against by the *Sectaries*, in the Pope, *Cometans* and French, by only turning the Tables,

is

is what themselves would fain be at ; to have all the World of their own Sentiments, and their own Subjects and Vassals. And let any impartial Person judge, by this little Specimen of their Spirits in the Managery of the Dutch, and what I have hinted of Spittlehouse, Sedgwick, and their Door of Hope, whether any Generations of Men in the World, can be more Arbitrary, and Tyrannical, and Insolent, and Haughty, than themselves ? And yet this is the Righteous Cause of Freedom, Justice and Righteousness that they profess : *Second Narrative of the late Parliament so call'd*, p. 12. Or, as they explain themselves in their Door of Hope — ‘ by the Kingdom of Christ, or that ‘ part of it under the Kingdom of Sion, which respects the Government of a well order’d Common-wealth ; we mean, That ‘ should have the best of Men, of sound Principles ‘ of known Integrity, haters of Bribes and Corruption, lovers of Mercy and Justice, for ‘ Magistrates and Governours, that we might have ‘ the Word of God for our Rule, &c. *Hell broken loose*, p. 10. These would be Heavenly Things indeed, to see such Saints, such Men of Integrity, Mercy, Justice, and the like, start immediately out of Rebels, Traitors, Murderers, Robbers, Plunderers, Oppressors. For all these, these very Men must of necessity be, and the most contrariant Actors in the Universe, and Despisers, Contemners, Violaters of this Word of God, which they profess should be their Rule. Impudent Varlets, to dare to vent such stuff as this to Men of Sense, and to publish it to the World. To think to gull Mankind into such a sottish Belief of the Saintship and Justice, of a parcel of Rabble, must unavoidably be Scandals to the Banditti themselves, and the most execrable Villains in the World, and a Reproach to Humanity it self, in its greatest degeneracy conceivable ; devoid of all Grace and Common Morality, and no more acted or influenc’d by

spirit of God, than the *New-England Pawaws*, or even the *Damn'd in Hell*, in order to be qualify'd for such a *Diabolical Enterprize*; by so much the more odious, by how much they endeavour to *Mask and Gild* it over with such *specious and sly Pretences*.

Having now, I think, pretty well reconcil'd our *English Anabaptists*, with their *Primitive Fathers*, *back of Leyden*, and the rest of that *Foreign Crew*, I shall once more (and then take my leave) address myself to our old Friend *Prophet Canne*, and turn his own *Artillery* upon him once more. The next thing then that I shall infer upon him, and animadvert upon, is, the *Abhorrence* our *English Anabaptists* have for the *Civil Government* of the *World in general*, and then particularly *Monarchical*, as well as the *Government* of the *Church*, by an *ordinary, standing, necessary Ministry*, in the *respective Nations* of the *World* that profess *Christianity*. *Monarchical Government* they utterly *disown*, or *Government* in a *Nation* by a *single Person*, as inconsistent with *Christianity*, and entrenching upon the *Sovereignty* of *Christ*; and no *Throne* but *God's Throne*, and therefore call *Monarchy*, *Antichristian*, and *Dragonical*, and *Beastly*. For this purpose, in opposition to our *Legal Monarchy*, *Canne* calls the *High Court of Justice*, that murdered *K. Charles I.* of *Blessed Memory*, *God's Throne* (since taken from the *Temple*, p. 14.) for the time being. For those *Powers* were *chastis'd*, and *dissolv'd*, as he tells us, That *God rais'd up Oliver* (p. 15.) for the *Throne's* sake, that they might not be any longer supported by such a *Generation* of *corrupt Men* as sat in that *Throne* before, p. 15. And here by the way, he, 'Let me speak a word unto such as shall sit next upon the *Throne*; I would have Men consider well beforehand what they do: It's *God's own Throne*, and to speak comparatively, it's the *only Civil Throne* he hath now in the *World*; by it he will

' do mighty and terrible Things, and therefore
 ' such as are not for Christ, and for the carrying on
 ' of his Design in the World, He will lay them aside
 ' one after another, and set up such as shall pour out
 ' the last Vials quickly upon Monarchs and the Anti-
 ' christian Kingdom, p. 16. Accordingly he tells
 ' us, ——— Kings, and Kingly Power shall be cast out
 ' from the Nations; ——— and ——— as Monarchy
 ' falls, so falls Antichristianism; when no Foot-step
 ' of Monarchy remain, nothing then will stand of
 ' the Antichristian Kingdom, which came in with it
 ' and hath ever since been upheld and supported
 ' by it, p. 20. So in the Narrative, our Millenarian
 ' calls Oliver, who took the Government upon
 ' himself as a single Person, the Golden Calf, Babylon
 ' and Antichristian Brat, (Second Narrative of the
 ' late Parliament so call'd, Printed, 1658. p. 9.
 ' and from a Moses, as Anabaptist-Millenarian Spirit
 ' house call'd him, this same Millenarian Author, as
 ' I suppose Anabaptist too, degrades him to a Fugate
 ' and Jeroboam (p. 38.) for Dissolving the Bare
 ' Parliament of Millenarian Enthusiasts, and assuming
 ' the Government himself, out of an Inveteracy and
 ' Antipathy to any thing that resembl'd Monarchy.
 ' And in their Door of Hope, Printed 1661; the
 ' same Sparks express themselves thus: ' Never-
 ' less God hath now taken away all our Banks, and
 ' permitted this old Enemy to come upon us as a
 ' Flood, Isa. 59. 29. And now Charles Stuart
 ' Proclaim'd King of England; In whom is con-
 ' nu'd from Nimrod, their First Head and Origin
 ' the Succession of the same cursed Seed and Serp-
 ' tine Off-spring, which by a continued Series
 ' through the Veins of the Assyrian, Persian, Greek
 ' and Roman Monarchies. So that now this
 ' common Enemy (the Seed of Ham) is risen up in
 ' the Spirit of that Murderer, Cain; in the Spirit
 ' of Esau, Pharaoh, Amalek, Nebuchadnezzar, Herod
 ' in the Spirit of Herod, — of the old Heathen

cutors, such as *Dioclesian*, in the Spirit of the Monstruous, Cruel, unparallel'd Beast, *Rev. 12.* — in the Spirit of that Scarlet, filthy Whore, *Rev. 17.* — We say, they are now risen up in this Spirit against the Lord, against his Christ, and People; This is the Spirit that put to death our Lord Jesus Christ, and that Murther'd all the Martyrs: *Door of Hope*; Publish'd entire in *ell broke loose*, 1661. p. 3.

First, Then as to our *Anabaptists* and *Millenarians* abhorrence of *Monarchy* or *Kingly Government*, as *Anti-Christian* or *Diabolical*; whence all this Hatred, *Antipathy* and *Aversion*, but from a private or secret Spite against *Christianity* it self in the bottom, from that ancient Enmity between the *Serpent's* and the *Woman's*? If *Kingly*, I mean *Civil*, *Worldly*, *Monarchical* Government proves to be even *God's own Ordinance*, which none but even *Atheists* can deny, none but *Enemies* of the *Holy Scriptures* themselves. If, I say, it can be prov'd, and withal, that all *Kings* in the world that come by their *Power* and *Authority* in a lawful way, in direct and full Consequence of the laws of their respective *Monarchies*, are really and lawfully *Christ's Vicegerents*, and derive their *Authority* and can have it only (exclusively of all the world) from him, as the *Fountain* of all *Power* in *Heaven* and *Earth*, and consequently, only *Dependent* on him, *Represent* him, *Act* for and *under* him as *Officers* of his *Mediatorial Kingdom*, and of his *Provisional Government* of the *World*; then it must unavoidably follow, that these *Anabaptists*, *Millenarians* and all those who agree with them, are *ipso facto* *Antichrists*, or *Antichristians*, *Oppugners* of, *Enemies* to *Unction*, to the *Authority* of *Christ* it self in his *Ministers*, and *Representatives*; and so without *Repentance*, they must infallibly [if wilful-ignorant] perish everlastingly; if we may argue from the *Word* of *God*, *Rom. 12.* if the *Word* of

God be true, infallible, and the Punishments and Threatnings therein contain'd, not meer Scare-crowns and Amusements.

In order to a thorough and solid Confutation of their *Antichristian* Principles, I shall do the things:

First, I shall prove that *Monarchy* is God's own Establishment and Ordinance.

Secondly, That it now, since his Ascension under the Gospel-Dispensation, derives it self immediately from Christ, as *God-man*.

Thirdly, That whoever deny it, or oppose it, are *Antichrists*, or *Antichristian*.

First then, I affirm as an *undoubted Christian Truth* that *Monarchy*, or *Kingship*, is God's own Establishment and Ordinance by Christ, and is as plain and evident as any other Verity in the Sacred Oracles, even as an Article of our Faith. To begin with the Authority of the Old Testament, Deut. 17. 14, 15. It's thus said by Moses, the Prophet of the Lord, unto the Jews, God's Peculiar, Beloved, Elect People, his Chosen, when thou art come into the Land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me like as the Nations that are about me. Thou shalt in any wise SET A KING OVER thee, WHOM the Lord thy God shall choose; &c. Here we have the express Institution of Monarchy or Kingly Power over the People of God's His Church, to be govern'd by them with as Supreme Uncontroulable, Irresistible, Absolute Authority, as the Neighbouring Nations were Govern'd; here it's not only Institution barely, but Approbation too, it's stamped unto the Israelites as an Honour, and a Favour, and a Blessing, as predicted before-hand by Patriarch Jacob, when he solemnly call'd his Sons unto him before his Death, and as a Prophet Bless'd Judah, thou art he whom the Brethren shall praise, and thine Hand shall be in the Neck of thine Enemies, &c.

er's Children shall bow down before thee; Judah is a Li-
 s Whelp, from the Prey; my Son, thou art gone up;
 stoopeth down, he couch'd as a Lion, and as an Old
 on, who shall rouse him him up? The Sceptre shall not
 part from Judah, nor a Law-giver from between
 Feet, until Shiloh come, &c. Gen. 59. v. 8, 9,
 But then they were not to have a King of
 their own Choice, God himself reserv'd this Prero-
 gative to choose for them first, and then they were
 to choose; and that was only to acquiesce in, and
 submit unto, without the least Shadow of Oppositi-
 on or Contradiction to his Choice, and so to make it
 their own Act by an obediential Concurrence or Accepta-
 tion; which they dar'd not to refuse, having smarted
 severely for their Rebellions before-hand; as in the
 case of Corah, Numb. 16. Miriam and Aaron, Numb.
 &c. When the time should come, when Ja-
 cob's Blessing of Judah should take place, and Monar-
 chy be settled amongst them, God was to make choice
 of the Person who should first mount his Throne;
 and as God who should give them a King, and invest
 him with the Regalia, the Uncontroulable and Para-
 mount Authority, Consecrate him, and Anoint him to
 that high Office, and not the People. Thus we find
 the Israelites, in their Application to Samuel, desir'd
 him to make them a King, it's reasonable to suppose
 that they would have him as a Prophet, to inter-
 meddle with God to Choose or Appoint a King over
 them; which was granted by God, tho' their Re-
 quest displeas'd him, in that they were not conten-
 t to wait His appointed Time and Pleasure; and he,
 in his Anger, Gave them, or Chose them a King,
 1 Sam. 10. comp. with Hos. 13. 11. Acts 13. 21. (to
 show the Unhappiness of the Peoples interposing in
 these Matters, such an one as they deserv'd, unfortu-
 nate to Himself, and unfortunate to his People, con-
 sider his Story) and took him away in his Displea-
 sure; Rejected Saul from being King, and Translated

the Kingdom from the House of Saul, to David of the Tribe of Judah. And that which is very Remarkable, is, as the Israelites Requested a King, after the manner of the Neighbouring Nations, *unseasonable, out of time*; so the Divine Providence thought fit to give them a Prince of the Tribe of Benjamin, and not out of the Royal Tribe of Judah, to whom the Royalty was Appropriated by the Divine Decree, and to which afterwards it was expressly affix'd, and to which all Christian Monarchs should succeed, in pursuance or consequence of God's own Covenant, as shall shew in its due place. But to pursue our present Design; to the same purpose it is said by the Spirit of God, that Monarchy, in a general Sense is from God, as its efficient Cause, Prov. 8. 15, *By me Kings reign [and not by Men] and Princes decree Justice. By me Princes rule, and Nobles, even as the Judges of the Earth.* To this, that of Rom. 13. 1, 2. may be parallel; *There's no Power but of God, the Powers that be, are ordain'd of [by or from] God as their Efficient and Original Cause; and the Power here spoken of, were Kingly or Monarchical; and what is more, Legal, Lawful Powers, such as Christians were bound in Conscience to obey, ver. 5. Who to disobey, was Sin; and to resist, Damnation, and just too, ver. 3. which the common Light and Dictates of Nature will inform us, cannot be affirmed with any Shadow of Truth, of unjust Powers, usurping Powers, which are Tyrannical, having no Title no Claim to our Obedience, either from themselves or others, and cannot deduce their Title from God, more than Sin it self; and have no more Right to Govern, than Assassins have to cut our Throats, Thieves to break open our Houses, or impure Persons to commit Adultery, or Sons of Belial to Swear and curse the next or innocent Person out of his Estate or Life; And therefore, 'tis the grandest Absurdity in the World to interpret these Texts of the Apostles, of any Power*

right or wrong, that are in Possession; this is to alter the Nature of Things, and in effect, to say there's no right or wrong, or to make them Reciprocal terms, and to Legitimate all the Usurpations and Injustices in the World, and to make way for, and to encourage every profligate Desperado, that will but venture a Hanging, or Knocking on the Head, to seize the Throne, and expose all Kingdoms to perpetual Revolutions, and to destroy all the Order that God hath most mercifully Establish'd for the Peace and Publick Good and Comfort of Mankind. I might, were it necessary, deduce this Divine Institution or Establishment of Monarchy from the very Creation itself, from Adam, thro' all the Patriarchal Ages, before and after the Flood; and shew, that the Patriarchs, Abraham, Isaac and Jacob, all belov'd and highly favour'd of God, were Kings, and exercised singly Authority in all the Branches of it, and were look'd upon as such, call'd and treated so by other Kings. I might instance, that even under the Theocracy it self (whilst God deliver'd his regal Mandates, Urim and Thummim, Visions, Oracles, Prophecies, &c.) that yet He appointed One Supream Vicegerent over the Jews, and not many; for, as for the Sanhedrin, they were but as Moses's or the High Priest's Privy Council, or as delegated Judges, because of the multiplicity of Business: One, I say, and not many; witness, Moses's Forty Years betwixt Egypt and Canaan: Joshuah near Sixty Years settling them in Canaan; after them, Judah; after him, Othniel; then Ebud; then Shamgar; then Deborah; then Gideon; then Tolah; then Jephthah; then Sampson: but never above one at a time: Necessity of Christian Subjection; Printed, 1643. p. 5. It were the easiest thing in the World, to prove Monarchy or Government by a single Person, to be the only Scriptural Government, if we had to do with Persons that had

any real and inward Veneration for them, that sincerely own'd them for a Rule, as they profess; but only indeed, pretendedly, dissemblingly, knavishly, to delude and sham the Ignorant, and hairbrain'd, and sottish, unthinking, insincere, hypocritical, and naturally villainous part of Mankind dispos'd of themselves; and by the Sleights and crafty Management, and Innovations of the Devil, to receive any Impression of Doctrines, Practices that encourage and promote their Temporal and Carnal Ends; I say, might easily prove Monarchy to be the only Government even as to Form, that ever had the Divine Approbation, as well as Stamp or Ordinances, had I to do with such who would be determin'd by Scripture Ordinances and Presidents; but Experience demonstrates the Adversaries to Monarchy (let them be what Sect or Denomination whatever) the least able to be held to that Rule or Judg, not only as to Government, but any thing else; and make no other use of it, but as their grand Patron and Master doth, to deceive, and to countenance Antiscriptural and Damnable, Unchristian, and Antichristian Designs. 'Tis observable and probable enough, that these Antimonarchical, Antichristian Sects, make no other use of the Scriptures, than Hobbs, Spinoza, Vaninus, and that Crew, and to every whit as ill Purposes; or Witches, Wizards, Sorcerers, and Necromancers do their Sorceries, and Magical Operations; that is, short, only employ, and manage, and fight with against it self, in order to subvert, undermine, and vaporate it into Air, meerly to destroy it. Otherwise, how easily might it be shown, beyond all possible Reply or Contradiction, that Abraham, Isaac, Jacob, were actual Kings as well as Priests, and Office too. This is so plain, that nothing can be more. 'The Patriarchs Govern'd, not only in Oeconomy, but in Polity, even so far as in high Affairs, viz. of Life and Death, in Peace and

War: They built Altars, and offer'd Sacrifice. God calls Abraham a Prophet, Gen. 20. 7. And the Children of Heth, call him a mighty Prince or King, Gen. 23. 6. And as they call'd the Patriarch a King, so St. Peter calls a King a Patriarch, Acts 2. 29. 10 little difference he understood between them. Neither was it other for Substance than one Government of God, that began in the Patriarchs, went thorough the Judges, and ended or rested in Kings; they being all equally of one Type, Deputation, Presentation, Vicegerency: See the Revindication of Psal. 105. 15. Printed, Ann. 1643. To y but Hobbists, Republicans, and Anabaptists, it might appear as clear as a Sun-beam, that these Patriarchs were *de facto* Monarchs, and *Uncti Domini*, the Anointed of the Lord; as appears as clearly in the Context of Psal. 105. as, that God Created the heavens and the Earth, in the 1st verse of Gen. 1. so they were not externally Anointed, tho' it were not in use then. St. Augustin (as the Author of the Revindication says, p. 11.) moves this Question; How the Patriarchs could be call'd Anointed, *antequam esset Unctio*, before the regal Anointing, as yet was. It is very plain, he speaks of the Regal Anointing; for he adds immediately, *ex qua hoc Nomen impositum est Regibus*: by which Anointing, the Name Anointed, is attributed to Kings. So that, the Sum of the Father's Quere, is only this; Why this Name Anointed (usual and proper to Kings) should be spoken of the Patriarchs, while as yet, no Unction was in use? And it is to be supply'd in Answer, That the Regal Unction, as yet, was not, in the Ritual way of it, but in the Virtual way, it was. And if the Man thinks to snatch Advantage, because the Father speaks at large, *ideo Christi, quia etiamsi latenter, iam tamen Christiani*. That the Patriarchs might therefore not amiss be call'd Anointed, because they

' they were even then Christians, tho' veil'd. Let
 ' him look before that, and he shall find him ex-
 ' pounding it in a straiter Sense, *Unde ergo illi ja-*
 ' *tunc Christi appellabantur? Nam Prophetas illos fuisse*
 ' *legimus.* Why were the Patriarchs then call'd
 ' Anointed? Because (as we read) they were
 ' Prophets. And before that (as the first Sense
 ' speaking of the special Anointing, he makes the same
 ' to begin, and rest only in Kings; *Quod à Saul*
 ' *cepit, cui David successit in Regno, atq; inde cæteri*
 ' *Reges Judæ, & Reges Israel, continuatione Sacra-*
 ' *consuetudinis ungebantur.* Which Name Anointed
 ' began in Saul, whom David succeeded in the
 ' Kingdom; and thence was the Sacred Rite con-
 ' tinu'd to the several Kings of Israel and Judah.
 ' ——— St. Jerome vindicates this place of the
 ' Psalm justly, against certain Jewish Doctors, who
 ' in hatred to Jesus Christ our Lord, the true Me-
 ' siah, perversly seem'd to argue hence, That none
 ' were to be call'd *Christ's Anointed*, that were not
 ' Anointed with the Regal Unguent. Whereupon he
 ' infers, *Ecce ante Legem Patriarchæ non uncti Regi*
 ' *Unguento Christi dicuntur.* Behold, before the Law
 ' the Patriarchs are call'd Anointed, which were
 ' not Anointed with the Regal Unction. And that
 ' he means materially, and even that intimates
 ' that Kings, which (since the Law) are not
 ' Anointed so materially, and so ritually, are, never-
 ' theless, virtually, and divinely God's Anointed.
 ' Further, lest any should imagine, that he should
 ' exempt Kings from being specially understood in
 ' this place, he else-where applies it to them alone.
 ' As commenting upon *Isai. 15. 1.* where God call'd
 ' King Cyrus his Anointed; and that according to
 ' the manner of the Hebrews, whose Regal Es-
 ' sign was Anointing: *Unde & Saul Christus Domini*
 ' *ni dicitur, & in Psalmis legimus, nolite tangere Chri-*
 ' *stos meos:* Whereupon (says the Father) Saul
 ' call

call'd the Lord's Anointed; and likewise, we read in the Psalms, *Touch not mine Anointed: Revindication of Psal. 105. ver. 15. p. 11, 12.* How evident would, I say, the Divine Origine of Monarchy or Kingship appear, and how readily would be subscrib'd unto, and embrac'd, had we to do with Christians, who allow the Scriptures to be the Oracles of God; but alas, we have in this Point, Contest with Republican Atheists, under the Masquerade of Saints and Christians; who, under the Rose, make a Mock at the Bible, and give more Credit to Aristotle's Politicks, and have a greater Veneration for him than for Moses, and for Hobb's Leviathan than for St. Paul's Epistles; and therefore, setting aside the History of the Creation, and the Propagation of Mankind, they write as if they were ignorant of the Original of the World, as if Mankind first sprung out of the Mud and Slime of the Earth, and write like meer Pagans or Infidels, looking upon the Divine Oracles, the Antientest History or Book in the World, many Ages, as an old Almanack, out of Date, and altogether useles and improper for their great Work of new modelling and debauching the World. And thus, in downright Opposition and Contradiction to the History of the Creation, as if they never heard that at least did not give the least Credit to it, no more than to the History of the seven Champions, or of Warwick, would make the World believe that Monarchy was before a regulated Government, &c. But to proceed to allege some other Scriptures: The Holy Scriptures then teach us in general, That all potent Kings whatever, or wherever, in or out of the Church, are set up by, and derive their Authority from God, Pagans, or Jews, or Christians. We read Pharoah King of Egypt, that of him God said, Gen. 9. 7. *I have raised thee up.* Elisha from God de- clared, and constituted Hazael King of Syria, King 8. 13. Here you see that the Kings of E- gypt

'gypt and Syria, are no less of God's making than
 the Kings of Israel. Are not Pharoah, Abimelech,
 Hiram, Hazal, Hadad, no less honoured with the
 Compellation of Kings, than David, Saul, or
 zekiah? Be what they will, God's Creatures they
 are, and of his making only. Jer. 29. 9. God do
 honour Nebuchadnezzar, by naming him his Ser-
 vant, ~~his Servant~~ conceive it *καὶ ἐξουσία* by way
 of excellency, the same Compellation it is, which
 God giveth to David, a King according to his own
 Heart. Nebuchadnezzar the King of Babylon my Ser-
 vant. If what we have said cannot suffice, let them
 turn over to Isa. 45. 1, 2. Thus saith the Lord
 his anointed, to Cyrus, &c. a Proof able enough
 to stop the Devils Mouth [who perhaps, without
 Hyperbole, may be supposed modester than a Cam-
 Spittlehouse, or a Milton, who made not the least
 word of a Reply to any of the three Texts our Ser-
 vour alleged against him.]

' Again, we are told in the Book of God, that there
 is no Kingdom but of his giving, no Kings but
 of his making, no King unking'd but by his doing
 [If this doth not prove Monarchy to be of divine
 Original, and not from Man, and that this Form of
 Government is most pleasing unto him, and because
 we read of no other Form of Government in all the
 Scriptures, ordained or approv'd by God, that
 biddeth fair for the only Form of Government agree-
 able to his Will, because most conformable to the
 divine Government it self over Heaven and Earth, then
 I think there's no such thing as Proof and Demonstration
 in the World.] See Esdr. 12. 2 Chron. 36. 23.
 Comp. with Isa. 44. 28. 45. 13. consult particularly,
 Dan. 2. 19, 20, 21. and Daniel will testify of
 them, in the Judgment of God, that to give and
 remove Kings and Kingdoms is the sole and
 proper peculiar Work of God. [And for Man to
 attempt any thing of this Nature against their la-

Prince, is to wrest God's work out of his own hands, literally to rebel against or to Apostatize from God, to invade and usurp his Prerogative, and for any to profess Christianity to do so, is to be formal Antichrists, as shall be shewn afterwards.] ' When God had revealed to Daniel Nebuchadnezzar's Dream with the Interpretation of it, he thanketh God and saith, v. 20. *Blessed be the name of God for ever and ever, for Wisdom and Might are his, ver. 21.* And he changeth the Times and the Seasons, he removeth Kings, and setteth up Kings. Again. v. 37. He saith, *thou, O King, art King of Kings, for the God of Heaven hath given thee a Kingdom, Power, Strength and Glory, v. 20, 21.* He ascribeth the setting up and removing of Kings no less to God, than Wisdom infinite and Omnipotency which are divine Attributes incommunicable.— View the fourth Chapter of Daniel's Prophecy and there you will find it in four squar'd Letters; Nebuchadnezzar for a time is unking'd, now I pray you? by the Watcher, by the holy one, one sent by him from Heaven, commanded by him to hew down the Tree, to cut off his Branches, shake off his Leaves, scatter his fruit, v. 13, 14. ~~And what purpose is this?~~ And to what purpose is this? That Nebuchadnezzar and all living may know, that the most high ruleth in the Kingdom of Men, and giveth it to whomsoever he will, and setteth up over it the basest of Men, v. 17. &c. consult the whole Chapter. The same Truth is delivered us again, Dan. 5. 5. &c. particularly, v. 18. O thou King the most high God gave Nebuchadnezzar thy Father a Kingdom, and Majesty, and Glory, and Honour. What more can any conceive in a King than is here expressed? And for the Majesty he gave him, &c. v. 19. mark it well, it is not said that the People [any Mortals under Heaven] gave it, &c.

' If

' If any will be pleased to consider seriously Daniel's
 ' Prophecies, what are they but Predictions that all Em-
 ' pires, Kingdoms, Majesty, Royalty and Sovereignty
 ' are of God's immediate Donation. They are not dis-
 posed of by the composed Contract of Men but by
 the immediate hand and Work of God see that A-
 mirable learned Book call'd *Sacrosancta regum Ma-*
jestas, printed at Oxford 1644. Chap. 4. By what
 hath been hitherto said, it's apparent that Monarchy
 derives its Original solely from God, that there are
 no Footsteps of any other Forms of Government ap-
 pointed by him over Men, that in Fact he set up
 Monarchs or Kings not only over his own peculiar
 People and Church, but even over the Gentiles them-
 selves; to what has been said as to my first point;
 I shall now take leave to add, that God himself pro-
 mised unto Abraham, the Head or Founder of the Is-
 raelitish Nation in particular, and the Father of the Faith-
 ful, both in the Jewish and Christian Church, as a
 grand and special Blessing and Honour, that Kings should
 come out of his Loins, and I will make thee exceed-
 ing fruitful, and I will make Nations of thee, and Kings
 shall come out of thee, Gen. 17. 6. — as for Sara-
 thy Wife, &c. I will bless her — she shall be a Mo-
 ther of Nations, Kings of People shall be of her. And
 this Promise was literally and speedily in a considera-
 ble measure made good in the next Generation by Es-
 sau, as we may read, by a numerous Posterity, whereof
 a great many were Dukes and Kings, enumerated, Gen.
 43. and afterwards in the Posterity of Jacob, as we
 have seen already, particularly when they were fixed
 in the promised Land of Canaan, where God himself
 at the untimely and importunate Request of the Is-
 raelites, chose for them their first King Saul, and after
 his rejection translated the Diadem to the Tribe of Ju-
 dah, in pursuance and for the Completion of the Pro-
 phetical Benediction of Jacob. But as a farther Illus-
 tration and proof I shall produce some more Scrip-

particularly such as ascribe all Acts essentially constitutive of Kings immediate-
to God. In one full word, the ma-
of a 'King is given to God. 1 K.

Sacros Reg.
Maj. C. 4.

7. And thou, O Lord my God, hast made thy Ser-
vant King instead of David my Father. The provi-
ing of a King is given to God, 1 Sam. 16. 1. I
have provided me a King. The King, in a proper
and peculiar way, is called God's King, Psal. 18.
Great deliverance giveth he to his King. God ex-
alteth them, Psal. 89. 19. I have exalted one chosen
out of the People. Not the People but God findeth
Kings out. *ibid.* v. 20. I have found David my Ser-
vant. Neither Priests, nor Prophet, nor People
really anoint Kings, but God anointeth them, *ibid.*
10. with my holy Oyl have I anointed him. That
we may not conceive them to have their Preroga-
tive from Pope or People, Priest or Prophet,
not they but God adopteth them, *ibid.* v. 27. I will
make him my first-born, that he may cry unto him, thou
art my Father, my God, v. 26. To shew their nearer
and straiter Alliance, they are taken in *Societatem*
ominis, numinis, & potestatis, into a Communion
of his Majesty, his Name, and Power; it is said,
Psal. 28. 6. I have said ye are Gods. To shew their
Generation, their Procreation, their Derivation,
there is a *Dixi* to this too, I have said ye are all of
me the Children of the most High, not *terræ filii*,
but *Admæ* Off-spring, sprang out of the Earth. Kings
men are not made, provided, chosen, found, ex-
alted, anointed, adopted, by Saints, by People, by
Presbyters, by any diffusive, collective, representa-
tive, virtual Body of the Community, but by and
of God alone: for their Power, their Sovereignty,
they are *Dii Elohim*; the manner of Propagation,
Derivation, Communication, is by Filiation or
Adoption, they are *filiæ excelsi*, the Sons of the most
High, and for eminency above all, they are the

First-

' *First born* ; this is the Language of *Canaan* :
 ' the Language of *Ashdod* to say, that the King
 ' *Minor Universis, Singulis major, &c.* Another
 argument I shall insert from the said Learned W
 (never, that I can hear of, so much as attempted
 be answer'd in those *Hellish days*, nor never I
 perswaded can, by All the *Antimonarchists* in
 World, whether *Papists, Presbyterians, Anabaptists*
Atheists, as long as the World stands) to prove, T
 ' *Sovereignty* in a King is immediately from G
 ' and not from the *Diffusive, Collective, Representat*
 ' or *Virtual Body* of the *Community*, is, that All R
 ' *Ensigns* and *Acts* of Kings are ascribed to God.
 ' Kings were the Derivatives of the People a
 ' *Community*, in whom is that *fancied Underived M*
 ' jesty? how comes it to pass, that the Holy Sp
 ' hath not in any place or syllable of Scripture
 ' *estimated* it? And how cometh it to pass, that
 ' such a particular way and enumeration all
 ' given to God? (1) *Their Crown is of God*, by p
 ' ting it on their Head, *Is. 62. 3. The Royal D*
 ' *dem is in the hand of the Lord, Ps. 21. 3. Thou p*
 ' *test a Crown of pure Gold upon his Head.* —
 ' (2) *Their Sword is God's*; and he girdeth th
 ' with it. *David* professeth so much, *Psal. 18.*
 ' *For thou hast girded me with strength unto the bat*
 ' See *Judg. 7. 17.* (3) *Their Sceptre is the Sceptre*
 ' God, *Exod. 4. 20. and 17. 9.* — (4) *Their ju*
 ' *ment is the Judgment of the Lord, 2 Chron. 19.*
 ' (5) *Their Throne is the Throne of G*
 ' *1 Chron. 19. 21.* A parallel place
 which is that of the Queen of *Sheba*
 King *Solomon*, *Blessed be the Lord thy God, which*
lighteth in thee, to set thee on his Throne to be King
the Lord thy God; because thy God loved *Israel*, to
blish Them for ever, therefore made He thee King
them, to do Judgment and Justice, 2 Chr. 9. 9. A m
 Pious as well as True Expression of this Magnific

Sacros. Reg.

Maj. c. 4.

Que

been (in all probability a Jewish Profelyte) as
of Divine Sentences as Words, praising God the
original of all Power and Authority (which our Pro-
me Atheists and Diabolical Sectaries have been Ra-
g into the Bottom of Hell for, and pass by the Di-
e Oracles as mere Dreams and Figments, or at
t the *Dunghils* of the *filthy Rabble*) for making
oice of so accomplit a Person, to represent his
vine Majesty upon His own *Visible Throne*, assert-
the *Thrones* of the *World* to be God's *Thrones*, and
ngs to be the *Visible* Representatives and *Shechinas*
the *Invisible God*, and to act for God and in his
ad; and this because God loved *Israel*, his Pec-
y, his *Church*, the Type of the *Christian Church*,
ich shall endure to the end of the *World*, and
l never, in consequence of his Covenant with
abam, renewed to *David*, want a Race of *Kings*
it upon the *Throne* of *David*, God's own *Throne*,
ong as the *Sun* and *Moon* endureth, as He pro-
ed to *David* His *Anointed*, whose *Successors* All
ffian *Kings* are; of which more afterwards.

might, from the same Reverend and Learned Wri-
insert a great many more *Texts*, and strenuous
uctions from them ready done to my Hand, which
adventure to new *model* from such a Hand, would
immodesty in any Person that hath perused that
hor; tho' the *Collection* of the *Texts* themselves is a
ness of no great labour, to any that would give
self a little pains. Therefore to avoid prolixity,
fer my Reader, who is not satisfied with this *Taste*,
more *Plentiful Banquet* from the *Book* it self. I
only beg the Liberty to make an *Inference* or
from the fore-cited *Texts*, and so pass on to some
r *Topicks*. My *First* is this, That *Temporal* or
lly *Monarchy* is a *Form* of *Government* so far from
g *Destructive*, or *Odious*, or *Evil* in it self, or *Dis-*
able unto God, or even *Nature*, that God Al-
ty, in his *Infinite Wisdom* hath made *Choice* of it

* *Whereas it was objected in the late Oliverian Usurpation by those who defended the Lawfulness of subscribing to the then Engagement: [It is not the Title or Form of Government, but the Place, the Power or Authority of Government which is God's Ordinance, and I am subject to: Those are of this is of Divine Institution]* I find this Answer return'd by the *Cheshire and Lancashire Ministers.* 'You cannot distinguish or take in sunder these, The Title, Form and Power, or Authority of Government: if this be in being, it must have a Form: if it be God's Ordinance, the Form of it is so: if it be God's Institution it hath a Title or Right from God. If I be subject to the Power I am subject to the Form; for this, *Dat esse & operari; I obey of Duty to it, I obey upon the ground of its Title or Right Rule: for a Duty to a Person, and a Right to that Duty, infallibly infer each other. That Command which is without Title or Authority is an Act of mere Will and Force, and cannot be Authoritative as or an efflux of a Divine Institution. An Ordinary or strange Man, who is not a Husband or a Master, — is of no Marital or Magisterial Authority to a Wife or Servant. As an Image carved and set out with a Divine Title, is indeed no God, but a Nullity: so a Person furnished with Strength, and sending out Edicts without a Call or Title to Rule, is a mere Idol, and nothing as unto Magistracy. These are false Earthly Gods as well as Heavenly: Those are forbidden the Fifth, as These are by the First Commandment, &c.* Appendix the Plea for Non-scribers, p. 36.

And as He vouchsafes to make use of Means to this Great End, the Establishing of Order, and the Procuring the Publick Good of Mankind, by encouraging Vertue, and discountenancing Vice; so He hath along in all the Ages of the World, made choice of Single Persons for His Representatives and Vicegerents, not of the Multitude, the Rabble, in the distinct Nations and Kingdoms of the Earth. All other Forms being mere Excrescences, Human or rather Diabolical Conventions. Anomalous, Heterogeneous, Deviations from, contrary and Opposite unto the Model Himself hath ordained, Instituted and given unto us; No Footstep of them in Scripture or Nature, therefore Antiscriptural, Unnatural, not bearing any Analogy with God's Government in Heaven and Earth. He is in strict

and Propriety the Sole Monarch of Heaven and Earth, both as the Archetype, according to which the Visible external Government of the World ought to be Modelled. He is the Fountain or Source, the Original Efficient Cause of all Lawful Power and Authority, by which this Lower World ought to be Governed, and to which alone He hath promised and engaged His Blessing, and Gracious Concurrence.

The Second Inference I shall make from the foregoing Texts is this, That as God in his good Pleasure, and out of his abundant Favour in particular to Abraham, did Covenant with him that he should be Father of many Nations, and (as the Glory hereof) Kings should come of him (and as the Top of all is, the perpetuity of this Covenant) Moreover I will establish my Covenant between me and thee, and thy Seed after thee in their Generations for an everlasting Covenant, Gen. xvii. that is, that the Kings of the Gentiles, his Adopted Seed, should administer the Power of the Throne so long as the Sun should endure, (Welsh's Original of Dominion, Ch. vi.) which we have verified in his Natural Posterity in the Jewish Church, and for many Ages in the Christian Church, this very day; so All that call themselves Christians are under the Strictest Literal Obligations to believe Monarchy is God's own Institution, so the most beneficial as well as the most Perfect and Compleat Form of Government; most worthy of its Author, and peculiarly Adapted by his Infinite Wisdom to his Provisional Government, and Administration of the World. The most Beneficial, because contriv'd for the Universal Good of the World, and an Emanation from Goodness and Bounty, as well as a Ray of his Essential Majesty; and because whatever Blessings, Benefits, Advantages, Privileges can beconceiv'd to flow from any Government in this World, God himself has Annexed and Appropriated to this His own Institution. To this purpose, observe what God saith

by the Prophet *Ezech. 16. 13.* unto *Jerusalem*, *Thou wast thou decked with Gold and Silver, and thy Raiment was of fine Linen, and Silk and broidered work, thou didst eat fine Flower, and Honey, and Oyl, and thou wast exceeding beautiful, and thou didst prosper into a Kingdom as the highest Dignity and Elevation, the most happy State a People could arrive at of Outward Prosperity in this World.* So in *Jeremy, Ch. 17. 24.* God promiseth the *Jews*, as a Reward of their Obedience, *If ye diligently hearken unto me, &c. Then shall these enter into thy Gates. Kings and Princes sitting upon the Throne of David, riding in Chariots and on Horses, &c.* As much as to say, You shall be a happy and a Prosperous People; all things shall go well with you. *Peace, and Plenty, and Justice, &c. shall flourish among you.* Again we may observe, that *Kings* are called the *Lights* of their *Israel*, *2 Sam. 21. 17.* The *Breasts* of their *Peoples Nostrils*, and the *Suns* of their *Kingdoms*, under whose *Shadow* the *People flourish comfortably and safely, Lam. 4. 20.*

If then *Kings*, by the Institution of God, were designed as *Blessings* to *Mankind*, for the *Comfort, Support, Honour and Establishment* of *Nations*; then the *Want* of Them is a *Judgment, Misery, Curse and Infelicity*, and must be the cause of *Confusion, Destruction and Ruine* to a *Nation or Kingdom*, as the *Scriptures* inform us. As it is said *Judges 17. 6.* *those days there was no King in Israel, but every man did that which was right in his own eyes*; where, by the way, we may observe, that the *Judges* exercised *Magisterial Authority*, and are here stiled *Kings*; and amongst the *Israelites* the *People of God*, He never establish'd any *Government* but *Monarchical*, of *Single Persons*. See *Judg. 18. 1.* and *19. 1.* and *21. 1.* Now what were those *Evils* that were then done by the *People*, that the *Author* of this *Book* adverts upon, when he saith, *Ev'ry man did that which was right in his own eyes.* Why there

plary, Felony, Sacrilege, Riots, Rapes, Ch. 18. Ch. 19.
 Adultery, Murder, Civil-war, a great deal Ch. 20. Ch. 21.
 Bloodshed, Firing Cities, &c. Spiriting of
 Women, enforc'd and Unlawful Marriages, Idolatry,
 Ch. 2. v. 17, 18. all these things constantly hapned
 the Interregnums, or Intervals between the Decease
 one Judge, and God's Raising up another, in an
 extraordinary Manner; where we must note likewise,
 at in Second Chapter, we have mention of Two sorts
 Judges, Ordinary and Extraordinary. That the Or-
 dinary are intimated in Ver. 17. of whom it is ex-
 pressly said, The People did not hearken unto them, but
 they went a whoring after other Gods; These were the
 Ephraim, the Princes of the Twelve Tribes, the Fa-
 milies or Heads of Families. But the Judges mention'd
 Ch. 18, 19. were the Judges Extraordinary raised up
 by God, Othniel, Ehud, &c. of whom 'tis said, And
 when the Lord raised them up Judges, then
 the Lord was with the Judge, and deliver'd Sacros. Reg.
 them out of the hand of their enemies all the Maj. c. 14.
 the Judges, &c. But I have not taken no-
 tice of All the Evils practis'd in these days of Dis-
 order and Confusion, in the Want of a King, amongst
 the Israelites the People of God, there was another
 evil, and that no less than any of the foremention'd,
 and that was a Schismatical Separation from the Pub-
 lic Worship of God, from the True Church, setting up
 an Altar against Altar, Priests — against Priests. For 'tis
 said, The Man Micah had an House of gods, and made
 Ephod and Teraphim, and consecrated one of his Sons,
 who became a Priest — and if we will but take in
 what was said of him in the preceding Verse, That
 he had before this, 'A Graven and a Molten Image by him for the said House
 (which according to Grotius was an Altar, with other the Utensils there-
 unto belonging) we have then all the
 Prime and Chief Furniture of the Tabernacle, that

Dr. Bissly's Ser-
 mon on Judges
 17. 6. shewing
 the mischiefs of
 Anarchy, p. 6.

' was by God Himself appointed for the Service thereof. Now all these Circumstances of Ephod, Teraphim, Altar, and at length getting a Levite to be his Priest make it probable that this Micah was no Idolater but a Worshipper of the God, tho' in a way of Separation from the Publick Ministry, and Place of Worship. In short (saith that Reverend, Learned and Worth Author) ' Will-worship, ἑταλοθυσία, a Self-pleasing Devotion, a Separate House, a Separate Priest (howbeit of the same God) from the Regular Nation Establishment. A thing very pleasing to Man and so pleasing, that if left unto himself, because there is no King to restrain him, every Man will think himself as good as Micah, and therefore do whatsoever shall seem right in his own eyes. Thus it's said of Gideon, Ch. 8. 27. of Judges, *He made him an Ephod, and put it in his City (even in Ophra) and*

P. 9. ' *All Israel went thither a whoring after him.*
 ' Now the Ephod — was one of the Gifts that God had appointed for his own Priests, and his making an Ephod, denoted that He was resolv'd to turn his Back upon the Tabernacle, and to have a Priest and an House of his own; which was no sooner effected, but (if they were as naturally given to Faction as Lust) all the lascivious Satyrs, both He's and She's of the City and the Country round about, were come a whoring to it; but this (as it there follows) brought came a snare (an evil) to Gideon and to his House and was as some conceive, the Provoking Cause why God suffered the Sons of the said Gideon to be slain in the same City, where his Ephod had its entertainment. To these Texts may be added that of Hosea 3. v. 4. For the Children

P. 23. *Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim.* As much to say, Israel shall cease to be God's People.

People, and God to be *their* God: Ch. I. v. 9. that is, should have no *Visible Representatives* of God's Presence among them, or *Symbols* of his Providence over them, either as a *Nation, Kingdom, or Church*, neither *King nor Priest*, implying one to be inconsistent without the other: No *Government*, no *Religion*, no *Kingdom on Earth*, no *Kingdom in Heaven*. All should run into the utmost Confusion and Disorder; they should be utterly forsaken by God, and left to their own *Unbridled Lusts and Imaginations*: and was it not so amongst us for many years during the *Long Rebellion*, from *Forty one till Sixty*; We had neither *King nor Priest*, we had only the *Basest* of the People set over us, at best *Rebels, Traytors, and Time-serving Schismatics*, and all the old *Heresies* reviv'd amongst us, with a *Superfetation*. Consult *Jer. 22. v. 3. to v. 13. Hos. 13. 11. Mich. 4. 9. Amos 1. 13, 14, 15. Zech. 9. 10.* If then the *having Kings* be a *Blessing*, and the *want of them*, or *taking them away* a *Curse* and argument of the *Divine Displeasure*, nay, if the *Promise of Kings* under the *Gospel Dispensation* be a *Blessing*, as shall be prov'd, is it not an infallible Sign of *Spiritual Infatuation*, and a *Diabolical Impulse* to call the *Kingly Office* or *Monarchy* a *Plague*, and a *Judgment*; and *Blasphemy* to ascribe it to *Satan*, the *Dragon*, the *Beast*, *Antichrist*, as the *Author* or *Inventor* of it: Nay, what is it to ascribe the *Works of God* to the *Devil*? This I leave to the *Conscience* of any *Sober and Sincere Christian* that fears God, and honours his *Holy written Word* to consider. But since we are considering the *Benefits and Blessings of Having Kings*, we ought not to forget *This* amongst the rest:

That *Kings*, even under the *Jewish Oeconomy*, were the *glorious and blessed Reformers and Promoters* of God's *Worship and Religion*, and the *Suppressors* of *Idolatry*, as the *Books of Kings, Chronicles, Ezra, Esther, Nehemiah, Daniel, the Psalms, Proverbs*, testify, nay we

may observe from the Covenant God made with David, 2 Sam. 7. v. 16. wherein he promis'd him that *his House and Kingdom should be established for ever* and his Throne should be *established for ever*; Com with Psalm 89. that the Ground for, and the End of this Covenant was for the sake of the Church, that Kings might be her *nursing Fathers*, and Queens her *nursing Mothers* even so long as the Sun and Moon endureth, even to the end of the World, till time shall be no more, and hence it follows that Kings are prophesied of, and foretold, to be the chief Patron, Foster-Fathers, Promoters, Propagators, Propugners and Reformers of Religion, the true Faith, God's Church and Worship under the Gospel. See Ps. 72. 10. 11. *The Kings of Tarshish and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts. Yea all Kings shall fall down before him: All Nations shall serve him*, Psal. 138. 45. *All the Kings of the Earth shall praise thee, O Lord, when they hear the words of thy Mouth. Yea they shall sing in the ways of the Lord, for great is the Glory of the Lord*. Psal. 148. 11. *Praise ye the Lord, &c. Kings of the Earth and all People, Princes and all Judges of the Earth*. 'Twas for the sake of his Church and chosen that God raised up Cyrus, Thus saith the Lord to his Anointed to Cyrus, *whose right hand I have holden*, &c. *I will go before thee*, &c. and *I will give thee the Treasures of Darkness*, &c. For Jacob's Servant's sake, and Israel mine Elect—I have even called thee by thy name, &c. *I girded thee, though thou hast not known me*. Isa. 45. 1. to the 5. *He is my Shepherd* (saith God) *and shall perform all my pleasure*, even saying to Jerusalem thou shalt be built, and to the Temple thy Foundation shall be laid, Chap. 44. v. 28. then Chap. 49. 7. *Kings shall see and arise, Princes also shall worship and*, v. 23. *Kings shall be thy nursing Fathers, and the Queens thy nursing-Mothers, they shall bow down to thee with their Face towards the Earth, and lick up the Dust of thy Feet*. And Chap. 52. v. 15. *So shall he sprinkle*

by Nations, the Kings shall shut their Mouths at him, that which had not been told them shall they see, and which they had not heard shall they consider. So Ch. v. 3. And the Gentiles shall come to thy Light, and to the Brightness of thy Rising. v. 10. and the Sons of Strangers shall build up thy Walls, and their Kings shall offer unto thee, &c. Chap. 62. And the Gentiles shall be by Righteousness, and all Kings thy Glory. And if we consult the New-Testament, we shall find the Apostle Paul, exhorting the Primitive Christians in an especial manner, and as their bounden Duty, 1 Tim. 2. 1. to render a good and acceptable Service unto God our Saviour [Jesus Christ, God-man, now the immediate Fountain of all rightful Authority, v. 3.] that Supplications, Prayers, Intercessions and giving thanks—made for Kings. [His Vicegerents, who receive their authority from him, tho Infidels at that time and Persecutors] that they might lead a quiet and peaceable [in performing with Liberty] all Actions of Justice, and honesty towards Men, [because v. 2, 3.] in discharging such a Duty towards them, and exercising so much Charity, so contrary to Flesh and corrupt Nature, it might please God, in whose Hands are the Hearts of Kings, and who governeth them, and disposeth them, as it seemeth best to his Godly Wisdom, so to dispose and govern their Subjects, that, of Persecutors, they may become Friends and Patrons of Christians, and of Infidels, Believers that our blessed Lord would have all men to be saved. 4. [as appears by his publishing and exposing to all Mankind, all Nations and Languages, the means of Salvation, by commanding his Stewards and Ministers to endeavour the Conversion of all [even of Kings themselves] and to pray for them amongst themselves] and come to the knowledge of the Truth of the Gospel.] So Tit. 3. 1. See 1 Pet. 2. 13. Submit yourselves to every Ordinance of Man for the Lord's sake, [who

Oxf. Annotat.
on the Place.

[who commands your Obedience] *whether it be the King as supream, &c. Fear God, Honour the King* [which Fear is very well exprest by honouring the King as God's Deputy, and deriving his Authority and Majesty from God by Christ, whether a good or a bad King, an Infidel or Christian, yet according to Christ and serving the ends of his Providence notwithstanding in his *Mediatorial Kingdom*. ready Obedience, and sincere Submission, and Loyalty of Christians, to their *rightful Princes*, being the properest means to prevail upon their Affections and Understandings, both in order to their Conversion. Again *Revelat. 11.15*. It's said the *seventh Angel* [appeared and there were great voices in Heaven, saying] *Kingdoms of this World*, [and the Kings thereof, are plied in the Word Kingdom] are become the *Kingdoms of our Lord* and of his Christ, that is, by receiving the Gospel by being Converts to Christianity as we find in the foregoing Chapter, *v. 24*. *the Nations of them which are saved shall walk in the Light of it, and the Kings of the Earth do bring their Honour and Glory to it.* [His anointed King of Kings, Lord of Lords] and he shall reign for ever and ever [over Kings and People in this World, till the Day of Judgment; and over and with Saints and Angels in the World to come to all Eternity, for the Saints themselves shall be Kings too in the next World they shall have their Crowns too, and Reign for ever and ever, *Rev. 22. 5*.

But to return, and to give a full Account of the divine Original of Civil Monarchy (the Envy of the Devil, the Object of his Malice chiefly as flowing from God-man, the Antipathy unto and irreconcilable Aversion for which, the true mark and Character of all His,) as far as my present Design will permit. Out of the Holy Scriptures, in the former Collection, I made choice of such which are the least questionable, most positive and literal, and chiefly re-

Facts: but now I shall produce some others, which tho' to *unprejudiced* and *disinterested* Persons may appear sufficiently clear and *manifest*, as not at first view, yet in *Deduction*, I hope, may stop the Mouths of even the most *malicious* and *self-denying*, if not *absolute* and *point-blank* *Atheists*. And I must run back even to the *Creation*, and take the beginning thence, and so fetch the *Original* of *Monarchy* from the *Original* of *Dominion* it self, (the *Holy Scriptures* affording us no other *Form* of *Dominion* *Monarchical*.)

The First Text then is from *Gen. i. 26.* And God [Ishim] said, Let us make Man in our Image, after our Likeness, and let them have Dominion, &c. Now Ishim is one of the Ten Names of God, and used some Thirty times in the *History* of the *Creation* in the Chapter, His *Judiciary Name* of *managing* and *governing* by *Justice* and *Judgment*, that

which under that Name he created Weldon's Orig.

and as his Creature hath Right to of Dom. c. i.

It's deriv'd from *El* or *Eloah*, which signifies *strong* or *Powerful*; and so God having created Man in his own Image, to *Resemble* and *represent* the *Substance* and *Original*, and made him were an *Epitome* of the *Divine Nature* or *Being*, *Attributes*; and to *Render* this *Image* or *Representation* the more *visible*, *notorious* and *Obvious* to all creatures whether *Rational* or *Irrational*, and to Appear as a *God* upon *Earth*, as soon as he had created him, He stamp'd upon him the *Impress* of that most glorious *Attribute*, his *Power*, *Sovereignty* or *Dominion*, *Vejerdu*, and let them have *Dominion*. Ibid.

from *Rada*, which with *Dominari* to Rule, signifies also *accipere idque ab alto*, to receive, to receive from *above*; intimating that in Man, is no such thing as *self-originated Power*, unless we will suppose him to have his *Origine* from himself alone, and not from a *Superiour* and *Pre-existent Cause*,

Cause, and so to be *Really* and *literally* God, and he can have no *rightful* Power, but by the *free express Donation* of him who created and formed him from *Elohim*, whom he *Represents*; No *Right* or *Power* over any thing, *Birds*, *Beasts*, *Fishes*, no not to *clothe* or *Raiment*, but only by his *Bounty*. Here then have the *Origination* of all *earthly Dominion*; it's from God, and not from the *People*, as some *ignorant Pagans*, groping in the *Dark*, have asserted, and from them our *inspir'd* and *Illuminated-Demagogue-Settlers* and whether *they* or *Moses*, or the *Spirit* of God in him, be most to be credited in this *Matter*? (for the whole *Controversie*, lies between God and the *People* forsooth) let any that's *Religious* and fears God, honour the *inspir'd Oracles* judge. Hence likewise see that the *Image* or *Resemblance* of God's *Sovereign Dominion*, and most *glorious Prerogative* was vested in *One*, as the *supream Creator* and *Lord* of all things and beings, both in *Heaven* and *Earth*, *One*: So the *Image* representative, or *resemblance* but *One*, the *Root* of all *Mankind* but *One*, and if he had not forfeited his *integrity*, his *innocency* in *Eden*, but persever'd in that *State* he was created in, all probability he had continu'd the *sole Monarch* and *supream earthly Lord* of all his *Posterity*. But God, but *one King*. And as he was a *publick Person* and representative of all *Mankind*, so to every *Part* was imparted a respective *Portion* of the *Image* of God, of *Dominion*, of *Sovereignty* suitable to his *Rank* or *Station* and *Quality*, in the *Order* of *Providence* and so we find the *Throne* of God's *Image* is in the *ruling part*, whether it is placed, and so several *Parts* of it or *Portions*. ——— 'In *private Persons* it is vested in the *Regal Faculty* of the *Will*: in the *Family* (consisting of divers incorporated into one *Body*) it is in the *Master* thereof: in the *Kingdom* (composed of many *Families* into one *Household*) it is in the *King*, the *Representer* of *Elohim*. By this

whereby God or *Elohim* invested
 with the *Dominion* or *Sovereignty* *Weldon's Orig.*
 all the World: He took him into *Dom. c. 1. §. 8.*
 Participation of his own *Prerogative*,
 much of it as was *communicable* unto, or was confi-
 with such a *Being* as was to live upon *Earth*, and
 doing to wear his own *Title* too of *Elohim*; this
 follow, to partake of the *Power* will imply a
 communication of *Name*, and *Title* too, or else the
 would be so far from being an *Image*, that it
 could be *indifferently any thing* else rather than *what*
 should be, and why not *Adam Elohim* as well or
 than *Moses*, of *Moses* God expressly saith, thou
 art to him [*viz. Aaron*] *Elohim* or God, *Exod.*
 6. If then *Adam* was the *Image* of *Elohim*, and
 more than that *Likeness* too, then it will follow as
 he is call'd *Elohim*, from his *Royal Prerogative* of
 strength, *Power*, *Authority*, and so King and Mo-
 narch because above all, consequently *Adam* as *Elo-*
 him's *Image*, *Likeness*, *Representative*, King and Mo-
 narch too, and above all Mankind that should grow
 out of him as their *Root*: and so we see *Earthly Mo-*
narchy is the *visible Image* and *Representative* of the in-
 visible *Monarchy* of *Elohim*, God blessed for ever, and
 derives solely and immediately from him.
 Here then we have found the *Original Instrument*,
 the *Patent* for *Monarchy* or *Kingly Government*;
 the *Divine Charter*, by which Kings hold their
Sovereign Prerogative; and from *Adam*, we shall see
 traduc'd to his *Eldest Son*; so far was he from
 losing this his *Regal Prerogative*, that God was
 pleas'd most graciously to enlarge it, by *subjecting*
Woman unto him, who was his *Co-partner*
 with him before, in the *Empire* of the World.
 3. 16. It's said, He begat Children in *his own*
Likeness, after *his Image*, as he was made himself in
Image, and after the *Likeness* of God; as he was
 invested with *Royal Prerogative* by God, so by the
 same

same Patent it was entail'd; upon his Demise, descended to his Eldest Son upon his Death, who was Heir Apparent during his Life. This we find Gen. 4. 7. ackcowl'dg'd by God himself, even as God had manifested his Dislike of Cain's Offer (as 'tis suppos'd in a visible manner.) And unto shall be his Desire, and thou shalt Rule over him, He shall be subject unto thee in a double Capacity, to Civil and Religious Concerns, as thou shalt be King and his Priest (in Right of thy Primogeniture upon the Demise of thy Father, the double Portion of God's Likeness. That the Regal and Sarcedotal Powers, were the *Jura Primogeniturae*, the Inheritance of the First-born, and United in his Person, see plainly to be acknowledg'd by Cain himself: Gen. 4. 14. Behold thou hast driven me this day from the Face of the Earth [or Sovereignty] and from thy Face shall I be hid [separated, or excommunicated]

Weldon's Orig.
of Dom. Ca. 4.
Sect. 6.

The Word is *Esathar*, a word of God's Prerogative or Sovereignty, which signifies a just and total Deprivation of his Power (as with relation to the Sacred Power of Kingship) so of both Priesthood and Sanctuary, he being reduced to the State of a private Person, and therefore fear'd, that *whosoever should meet him, should kill him*. But I meet with another Text, Chap. 5. which very much confirms this double Notion of God's Image, Regal and Sarcedotal Power being the Right of Primogeniture in the first Ages of the World, and so going by Inheritance or Succession; and by this way, proving the Divine and Eternal Right and Pre-eminency of Monarchy to all other Forms, by the brightest Law of Nature, deriving it self from the Eternal $\alpha\beta\gamma$, the Word, the Wisdom, the Son of God; (of which, more afterwards) and that Gen. 5. ver. 3. And Adam lived an Hundred Years, and begat a Son in his own Likeness, after his Image, and called his Name Seth, *Positus, Constitutus*, as appointed

in the Room of Cain, disinherited and depriv'd of Right of Primogeniture or Succession to the Crown Mitre, to succeed upon the Demise of Adam, being no other rational Account to be given the Spirit of God should so emphatically set in those Expressions of Begotten in the Likeness Image of Adam, but what I have insisted upon. the same Argument, it may be affirm'd likewise, from Seth this Image and Likeness were convey'd traduc'd in a Lineal Succession to Noah, 'till the When God Almighty, in a most dreadful and amazing manner, to take Vengeance on a desperately wicked Generation of Men, who had Apostatiz'd from his Likeness and Image, and abandon'd themselves to Idolatry and their own abominable Lusts, by destroying them with an Inundation of Waters. This Chimera, or meer Fancy; that Cain forfeited the and Sacerdotal Power, is evident by his forgoing the Primogeniture, that he was driven out, or communicated the Society of the Faithful, is matter of ; and thence took upon him the Likeness and Image of Satan, God's sworn Enemy and Antagonist, setting up a false Worship, Satan's Kingdom and Synagogue, in opposition to God's Kingdom, and the True Church, and so first form'd the visible Corpus Perditorum, the visible Society of Reprobates, against the Society of the Elect, the Body of Christ; so things stood till Seth begot Issue, and began multiply Mankind, and then the Church began flourish again; for it's said, Then be-
 Gen. 4. 26.
 Men to call upon the Name of the Lord; then the True Religion began to
 ground, and the Church to lift up its Head, and become more visible. Notwithstanding this, the Number of Idolaters were far the greater; as Weeds and multiply fastest, and the Number of the Error of Professors of the True Religion, was, and be always, fewest. Cain's more numerous Proge-
 ny,

ny, by their constant and frequent Commerce with the *Descendants of Seth*, poison'd them by degree and *insinuated* their *false* and *impious* Notions in them, and allur'd them by their *Licentiousness*, follow their wicked Examples; and particularly by their *inter-Marriages*; and in time, drew them from the *True Faith* and *Worship*, to participate with them in all their *Crimes* and *Punishments* too; so that at length, the *True Worship* of God, his *Likeness* and *Image*, remain'd Inviolable, only in *Noah's Family* and God, after his infinite *Patience* and *Forbearance*, was provok'd to cut off all the *Race of Mankind*, excepting Eight Persons. So that now the *Sovereign Power* and the *Priesthood*, becomes vested in one only Man again, as in the *Creation*, and the *Power of Life and Death*; particularly, by an unalterable *Law*, positively and expressly given to him, and those who should afterwards for ever succeed him, whoso sheddeth *Man's Blood* by *Man* [*i. e.* by a Representative of *Elohim*, by the *Supream Magistrate* shall his *Blood* be shed] none but God and his *Deputy*, who acts by his *Authority*, and for him hath any *Right* over the *Life* of *Man*; *Gen. 9*. Such an *Authority*, that no meer *Man* ever had over his own *Life*, even by the *Sense* of the most *civilized* and *learn'd* amongst the *Heathens*; and such an *Authority* therefore, that all *Mankind* put together, *able* or *Ignoble*, never could convey to a *single Person* an *unanswerable Argument* against the *Origin* of *Civil Government*, or *Monarchy* from the *People*, and the *Reason* is given: for, in the *Image* of *him* made he *Man*, *i. e.* 'That all *Men* whatsoever (accidentally good or bad) are substantially and equally enob'd — with the *Image* of *God*. According to the *Communication* of that *Image* they have the particular *Dominions*, which *God*, are dispens'd in the several *Proportions* thereof, by its different *Communication*.

Men have Portions in it [according to their several
 ages, and Conditions, and Circumstances God hath plac'd
 in ;] ' therefore is the Life of all Men Sacred,
 not to be taken away, but by Him whose Image
 is ; all have it not equally, for some have Do-
 minion by it, to take away the Life of
 those who also have it, [but in a private
 inferior degree.] So then by a De-
 cision from Adam to the Flood, we
 find Ten Patriarchs exercising Mo-
 narchical Power, and whatever stir some Atheists and
 Republican-Sectaries (in that respect not one jot bet-
 ter than profest Atheists, that is, no more Christians or
 adherers of God's Word) make about Patriarchal
 Power, they can never get off it, but they were
 Patriarchæ as well as Patriarchæ (unless we can sup-
 pose two Fathers of the same Progeny, or two Fa-
 thers in one Family, or more as you please. If Mat-
 ter of Fact related by the Spirit of God, may be
 bandied, and contested, and disputed, and question'd,
 we must inevitably run into Scepticism, and turn
 our eyes in good earnest. But allowing Fanaticks this
 privilege, those Insatiable Self-Seekers, those stigma-
 tized Monopolizers and Lovers of themselves, that is,
 those of all Mankind besides their own Dear selves ;
 Men of sobriety, modesty and sense will easily be
 convinc'd, that even Families were originally the
 nurseries of what we call Empire, Monarchy, and
 the Patriarchs, who lived to such vast Ages as
 595, 969 Years, might fairly be supposed to
 have such numerous Off-springs, as might sufficiently
 supply them Monarchs. None ever were so mad
 as to pretend to define how many Noses go to
 denominating a King. He that hath but four or
 Hundred Subjects, more or less, is as true a King,
 as he that hath all the Essentials to Sovereignty, as he that can
 command a Million ; the Extent of Territories, and
 Numbers of Subjects, may render him more Powerful

Weldon's Orig.
 of Dom. c. 7.
 §. 4. § 7. See
 also §. 8.

or Formidable to his Neighbours, but a lesser Prince, in these respects, may exercise a Power as uncontrollable and effectually over his Subjects, as the greater amongst his. Therefore it's not incongruous to call the Patriarchs Kings and Monarchs, nay nonsense to assert otherwise; because necessarily the Reason and circumstances of Things requiring and demanding they should be so; because by all the Lights we have in this matter, and the Facts related by the Spirit of God, it could not be otherwise. He that believes the Mosaic account of the Creation, must suppose that Families were existent before Nations, as much as one Man before twenty. Therefore I shall spend no more time or words about this particular, Families in the beginning were the Seminaries of Kingdoms or Empires, or Empires and Kingdoms in Epitome or little. *Imperium à Deo hominibus est concessum non aliquot dies, nedum multa post secula Condito Orbe. Statim cum hominum formaret Deus, indidit semina & Potentia productricem Imperii, producendi actualiter, cum prima materia sufficiens, i. e. Numerus & copia hominum idonea fuerit existens. Hanc materiam Imperii in hominibus qui negare vult, sensuum testimonio non argumentorum convincendus est, Epstein. in Annot. ad Horn. de Civitate L. 2. C. 1. §. 9. ver. 56.* And accordingly we find it so upon the increase of Mankind after the Deluge. The several Families of Noah's Posterity were by Miracle of Providence separated, upon the Multiplication of Languages, and by divine Appointment became distinct Nations and Monarchies, see Gen. c. 11. Now this Dispersion was so great, that we read that not only the Continent, but the very Isles were possessed by the Posterity of Japhet, in particular Chap. 10. By these were the Isles of the Gentiles divided in their Lands, every one after his Tongue, after their Families in their Nations; and as there were different Nations and Languages, what should hinder but that the Nations became Distinct Independent Monarchies.

the way, we read of no other *Forms* of Government than by *Kings*, *Single Persons*. Chap. 12. we have mention of *Pharoah* King of *Egypt*. Chap. 13. the *Kings* of *Sodom* and *Gomorrha*, and divers other *Kings*. Chap. 14. of *Melchisedek* King of *Salem*, the famous Type of the *Kingship* and *Priesthood* of the *Messiah*, *Immanuel*, *God-man*. Chap. 20. of *Abimelech* King of *Gerar*, a religious and virtuous Prince, and worshipper of the true God. Chap. 23. The Patriarch *Abraham* is call'd *Lord*, and recogniz'd as a mighty Prince by the Children of *Heth*, which imports nothing less than *Kingship*, since *Kings* or *Monarchs* were so frequent in that Age. Then Chap. 24. amongst the *Posterity* of *Esau* we find a great many *Kings* and *Dukes*. So we read of *Amelek*, *Sihon* King of the *Amorites*, of the King of *Moab*, *Og* the King of *Bashan*, Numb. 22. *Balak* the King of *Moab*. Chap. 23. *Joshua* Chap. 6. of the King of *Ai*, and of many more, which *Joshua* and the Children of *Israel* smote on this side *Jordan*, in their taking possession of the promised Land, *Josh.* 12. It would be needless to reckon up all the *Kings* we read of in the *Testament*; that which I shall infer, is only this; that it's evident from the *old Testament*, the *ancientest* Government by far now extant in the *World*, that *Monarchy* is the *Primitive Government* establish'd by God himself, and pleads *Prescription* against all other *Forms*; that *Patriarchal Government*, or *Fathers of Families* were the first *Governours* and *Monarchs*; that *Monarchy* was convey'd all along from *Father* to *Son* till the *Universal Deluge*; that after the *Flood Colonies*, by *Divine Disposal*, were sent forth all over the *World* with the *Patriarchs* or *Chiefs* of *Families* at the *Heads* of them: and thence, as they grew numerous, by the *Providence* and *Appointment* too, no question, came *Independent Nations* and *Monarchies*; all those of the same *Language* uniting under the same respective *Head*. This undoubtedly was the *Work* and *Consequence*

trivance of Providence ; the very Ground and Reason of the difference of Languages, to divide and separate them into distinct Nations, Countries and Kingdoms ; universal Monarchy being the most unfeasible, impracticable thing that can be imagin'd in the corrupt and degenerate State of Mankind ; and we find by History that whenever or by whomsoever it hath been attempted, the Project hath always miscarried at length, and so long as it hath lasted in the greatest Effays that have made, it hath tumbled down by its own weight.

But as to Monarchy it self, we have the whole World ; nay, I may say, the Voice of Nature attesting it from all the Ages of the World, from all the Discoveries that have been made in the East and West Indies ; we read of Kings every where, but of no other Forms of Government, that I remember, except among the Grecians and Romans ; and in these latter Ages, in some particular parts of Europe, which scarce deserve our Notice, no otherwise than other monstrous preternatural Productions. And to conclude this Paragraph, I shall only add, That as at the first God instituted Monarchy in one Man, and so the Royalty descended from Father to Son, by the Law of Primogeniture, so after Mankind were multiplied, so far as the Divine Providence thought fit, by a variety of Miracles, he multiplied likewise Languages among them, and severally led them out for the Peopling of the World, according to their distinct Dialects, into distinct Colonies, with their King, their Leader at the Head of them ; as the Son of Sirach saith, Eccles. 17. *For in the Division of the Nations of the whole Earth HE SET a RULER over EVERY PEOPLE* which plainly alludes to Moses's Song, Deut. 32. 7. *Remember the Days of Old ; consider the Years of many Generations ; ask thy Father, and he will shew thee, thy Elders, and they will thee, when the MOST HIGH DIVIDED to the Nations their Inheritance, when He separated the Sons of Adam, He set the Bounds of*

People, ACCORDING to the NUMBER of the CHILDREN of Israel; Comp. Gen. 10. and Gen. 49. In the former, you will find the Names of the Sons of Sem, Ham and Japhet, were Seventy; answering to the Number of Israel's Sons that went down into Egypt: and many Learn'd Authors are of Opinion, that the Number of Languages, at the Confusion of Tongues, were Seventy, and the World divided into so many Parts, into which Mankind, from the building of Babel, were dispers'd.

The next Text I produce shall be from Job, who lived, it's thought, in the Patriarchal Age; who by many circumstances seems to have been a Patriarch King, as Job Ch. 29. 7, &c. *When I went out to the GATE thro' the City, when I prepared my SEAT in JUDGMENT, the young Men that saw me hid themselves, and the AGED AROSE, and STOOD up. The PRINCES refrained talking, and laid their hand on their mouth. The NOBLES held their peace, and their tongue cleaved to the roof of their month, &c. — I put on RIGHTEOUSNESS, and it clothed me, my JUDGMENT was as a Robe and a Diadem. I was Eyes to the Blind, and Feet I was to the lame; I was a FATHER to the Poor, and the CAUSE which I knew not, I searched out. And I RAKE the Faws of the wicked, and PLUCKT the POIL out of his Teeth, &c. — Unto me Men GAVE EAR, and waited, and my Speech dropped upon them. — I chose out their way, and sat CHIEF, and dwelt as a KING in the ARMY, &c. And Ch. 19. v. 9. He hath stript me of my GLORY, and taken the CROWN from my Head. By all these he seems to be no less than a KING: And in Job 1. v. 7. 'We read (saith the Learned Author of Sacrosanct. Reg. Majest. ch. 2. p. 29.) with St. Jerome, (and that without wronging the Original in the Sense, Reges collocat in Solio in perpetuum, He places Kings in the Throne for ever; and again,*

Ch. 12. 18. He looseth the Bonds of Kings, and girdeth their Loyns with a girdle. The Result of all is this

—He Maketh, Continueth, Unkingeth, &c. *id. ibid.* Monarchy or Kingly Government is God's own Institution, Ordinance, and not a Humane Invention (*Humane Invention* in this Nature properly and strictly implying an Aberration from the Divine Law, Ordinance or Appointment, or Nature's Law; Nature consider'd in its Purity, and as an *Impereß* or Stamp made by God on the Hearts and Consciences of Men, being most consonant and agreeable to the *εὐδοκία*, the Good-will and Approbation of God. And this will appear from that famous Expression of Wisdom in Prov. 8. 15. By me Kings Reign, utter'd by that Glorious Type of Christian Kings, the wisest of all mere Mortals; 'tis spoken indefinitely of All Kings in the Person of Wisdom it self, the λόγος, the Eternal Word, the Second Person of the Ineffable, Adorable Trinity. See Joh. 1. 1. Heb. 1. 2. All Rightful Kings receive their Authority immediately from the Wisdom and Eternal Word of God, from the Principle of *Unction*, God's Christ. By Him, and None else, neither People, nor Pope, nor Presbyter; By me, the Fountain of Mercy, not by me in Anger and enrage as once against the Israelites, and so gave them Sorrow in my wrath, to Plague and Scourge them for their Levity, their Stiff-neckedness, and Disobedience, and Unsatisfiedness with their present Condition; By me, the First-born of God: By me, *ἐν*, in me as well as by me: Kings first in Him, and so come forth from him, as they that are in him. Christ in them, as His Deputies, Acting in his Name, and by his Authority and for Him. They in Christ, as their Author and Authoriser: He by their Persons, They by His Power. *Sacrosf. Reg. Maj. c. 3. p. 27.* Again, The Prefix signifies *cum*, as well as *in* and *per*, *with* as well as *and by*; and if we take it in this latter Sense, no Injury will be done to the Original neither; it will be

no Impropriety, Force or Wresting, if we render the words thus, *With me Kings Reign*, as the *Ministers* of my *Providential Government* of the World; so that hence it clearly follows, that all *Rightful Monarchs* or *Kings*, deriv'd their *Power* from God by *Christ*, as the *Medium deferens*, before his *Incarnation*, which to Deny is to Rob *Christ* of his *Prerogative* and *Sovereignty*, and becomes the *Mouth* or *Pen* of a *Jew*, a *Mussulman*, a *Pagan*, an *Hobbs*, *Spinos*a, better than of One who professeth himself to be a *Christian*, a *Worshipper* of the *Holy Jesus*, and an *Honourer* of the *Divine Scriptures*.

Having hitherto insisted upon the *Authorities* of the *Old Testament*, to prove the *Original of Dominion*, and *Monarchy* in particular, to be *Divine* and God's own *Establishment*; I shall now proceed to confirm that has been asserted, by *Authorities* from the *New Testament* it self; and therein shew, that the *Gospel* and *Apostolical Writings* differ not in the least from what hath been demonstrated from the *Old*, so far from *abolishing*, that they *corroborate* and *establish* them.

The *First* shall be that of Our Blessed Lord himself, who acknowledg'd *Pilate* to be a *Lawful Governor*, and consequently that *Monster* of Mankind, whose Deputy he was, the Emperour *Tiberius*. Then saith *Pilate* unto him, *Speakest thou not unto me? Knowest thou not that I have power* [ἐξουσία] [lawful power] to crucify thee, and have power to Release thee? *Jesus* answered, *Thou couldest have no power* [ἐξουσία] *at all against me*, except it were given thee from above, *John* 19. 10, 11. Here Our Saviour, in exprefs Terms, owns *Lawful Power* to have its Origine *only* from God, could not be ἐξουσία, were it not from above; did it proceed from *HIM* who is *Being* it self: *Tiberius* and *Pilate* could not have it otherwise, or from any but God alone; and then *implicitly Monarchy* it is approved by *Christ*, and acknowledg'd to be

from God, and invested with *ἐξουσία*, Authority or Lawful Power by God.

Besides, when Pilate Ch. 18. v. 37. said unto him *Art thou a King?* Jesus answered, *Thou sayest that I am a King.* He own'd it Literally, and was really so which I think none of our *Sectaries* have the Impudence to deny: And in the foregoing Verse told Pilate, that He had a Kingdom, *My Kingdom is not of this World; If my Kingdom were of this World, &c.* but now is my Kingdom not from hence. Whatever some may have alleged as to this Text, 'tis evident that it cannot be conceived against all the Antient Prophecies of our Saviour, and the *Analogy* of Scriptures, that Christ had no Kingdom in this World, because in the following Verse he said himself, *That for this end that He might be a King, even in this World, He came into the World.* Then the words cannot be so understood as if they implied, 'There are in this World Kingdoms Originally of this World: This is manifest from first Text cited on this occasion, where 'tis observable that in this World there's no Just and Legal Power of Dominion over others, the Name whereof in the New Testament, is *ἐξουσία*, (which One word rightly understood would put an end to this Controversy inasmuch as the very Name tells us it's derived from him who is *ἐν ᾧ*, viz. *Jehovah*, who is not of the People) but this Power must be Originally and Alone in the Deity, &c. Thirdly, The Words themselves cannot bear out this Conclusion, That any Just Power should be Originally of this World; My Kingdom is not of this World, *ἐκ κόσμου τούτου*. See *Job. 15. 19. 1 Cor. 15. 47.* for the like Expressions. No, it was from above, from the said Origine that the Emperor's Power was, So then we have seen that Christ himself own'd himself to be a King, and to have even a Temporal Kingdom, the Kingdom

Weld. Orig. of
Dom. c. 2.

dea; and that by Inheritance, He was born a
 ng, coming out of David's Loyns; and that his Au-
 thy was from above, and that Temporal Rightful
 narchy have their Authority thence likewise,
 consequently but One Fountain, one Root of
 wful Authority, and that is God, Being it self, I
 the Author of All Beings, and All Rightful Power.
 The Second Text is that of Rom. 13. 1. Let every
 be subject unto the Higher Powers, ἐξουσίαι καὶ χυδαί, [super-
 pream Powers] for there is no Power, ἐξουσία, but
 God. The Powers that be are ordained of [from or
] God. One would think there were no difficulty
 determine here of what Sort or Form these Powers
 e mention'd were, when 'tis manifest that at the
 e St. Paul wrote, the Government, the Romans in
 rticular, and the Christians then in General liv'd un-
 , was Monarchical, administred by a Single Person;
 since we read of no other Form of God's In-
 ation, that They relate principally
 that Form, exclusively of all other, Sacros. Reg.
Maj. c. 4. p. 29.
 est by Analogy and Accommodation; es-
 sially since the Apostle tells us, these Higher Pow-
 are Ordain'd of God, who never expressly ordain'd
 y other Form, that we can met with in our Bibles
 which, by the way, should make any True Christian
 ad to be concern'd in the setting up New Forms of
 man Invention, as indeed Teaching God and Christ
 etter way of Governing the World, than Infinite
 wisdom and Mercy and Love to Mankind, hath
 erto pitch'd upon.) But why may we not take
 Peter in, as a sufficient and fit Expositor of St.
 l, and so to specify what some would have the
 ple assert only in the Abstract (tho' I think St.
 hath done it sufficiently to satisfy any thing but
 udence and Pertinaciousness) (I mean those that
 e for the Government themselves, as all our Anta-
 gists in this Point do) v. 3, 4. For Rulers, &c. St.
 er's βασιλεῖς καὶ χυδαί, 1 Pet. 2. 13. v. 3. He is a Mi-
nister

nister of God, &c. v. 4. Nay, to thee, for [thy] good if thou dost thy Duty. (No Government so bad unjust, but for the most part encourage Virtue, and discourage Vice: No Prince so Evil as that more suffers Injury than receive Justice under them: and the worst of Governments better than *Anarchy* and Confusion *Oxf. Annot. in loc.*) If thou be'st not devoid of Grace, past all hopes of growing better: if thou hast any solid Virtue, any Grace to exercise, even under the most *Tyrannical* and Brutish, thou hast fair Opportunity for it; whether it be Patience under Afflictions, the preserving thy Conscience inviolable, the manifesting thy Love to thy Saviour, Constancy to the Truth, Confidence in God, here is glorious Opportunity for to win an immortal Crown and to assure thy self of Eternal Life and Glory. And yet this Minister was Nero, yet even He was ordained of God, because ἐξουσία καὶ ἐξουσία, an High Supreme Power. And so we have the Divine Original of Monarchy here asserted, for the αἱ δὲ ἐξουσίαι, the Powers that be refer to the ἐξουσία καὶ ἐξουσία preceding the Higher Powers, for there is no Power but of God; and then the Conclusion must be, There is no Supreme Rightful Power but from God alone: and if you demand who this particular Ruler, Minister was, it was Nero; and if you will have the Apostolic Exhortation to be General to all Christians, then the Sense will be, Let every Soul be subject to all Rightful Lawful Kings, for they Have or Receive their Authority from God; the Lawful Powers that are in being, throughout all Ages of the Church, are Ordain'd of [from, or by] God; ἐν μὴ ἀπὸ Θεοῦ, but from God, from no one else, ἐν μὴ being an Exclusive in other places of Scripture. Again, These Higher

Powers are call'd v. 2. διατάχῃ τοῦ Θεοῦ, the Ordinance of God, now διατάχῃ (saith the Author of Sacros. Reg. Maj. c.2. p. 27.) is a very pregnant Word, and signifieth an Ordinance by High Authority

Authority not Revokable not Repealable, for which he noteth Classcal Authors, and among them *Plat. Marcello*, who useth *Διατάγματα τῶν ἀρχόντων*, for established Decrees of Sovereignty. The Word in which it is deriv'd so used *Acts* 28. And *Ste- phens*, on *Rom.* 13. 2. agreeth that it signifieth so ch. *Ἐξουσία*, *Potestas*, *Power*, a Roman Diction, faith by which it was ordinary for them by Powers, in Abstract, to expresse the Persons Authoriz'd with Power: As he observes likewise from *Barclaius Regno*, who cites Classcal and good Authors for *Pliny* lib. 29. c. 4. *Juvenal.* *Sueton.* in *Claud.* c. 21. *de Pignorib.* *Ulpian.* lib. 17. §. penult. *de Edict.* *Tertull.* contr. *Gent.* *Sacrof. &c.* *Ver.* 4. p. 31. He is the Minister of God, v. 4. and therefore hath his Authority from God, and *Acts* God.

The same *Apostle*, in *1 Tim.* c. 2. v. 1. exhorts that *Applications, Prayers, &c.* and giving of Thanks be made *all Men; for Kings, and all in Authority, that we lead a quiet and peaceable life, in all godliness and ho- nor.* Hence we may observe, against our *Sectaries*, that the greatest Blessings of this Life, may by our *Prayers, Patience, and Perseverance in well-doing, Intercessions with God, be enjoy'd under Infi- delatrous Kings themselves, and Persecutors too; that God, when he sees fit, can turn Prov. 21. 1. our Hearts, so that even such may prove Blessings unto us: So that Kingship is not in its own nature a Curse (but as we by our Sins compel, as it were, God to turn his Blessing into Curses upon us, his Sceptre into Scorpions) or Abominable to God, inconsistent with Christ's Kingdom, by all we have hitherto out of the Old and New Testament. And therefore,*

The *Apostle* in his *Ep. to Titus*, c. 3. 1. Put them in *to be subject to Principalities, ἀρχαίς*, that is, *ἀρχαίς*, *Princes* *Rom.* 13. 3. *Kings, 1 Tim.* 2. 1. The King

King as Supream. 1 Pet. 2. 13. Powers, *ἐξουίας*, [ju-
 deriv'd Powers, lawful Magistrates] such being Go-
Ministers, Rom. 13. 4. for the Publick good, He
 disposing their Hearts, that let them be in themfel-
 good or bad, gentle or froward, whatever They
 shall turn to the Benefit and Advantage of all
 and sincere *Christians*; all Circumstances of Lite-
 ing the determin'd Effects of his All-wise, Just, &
 Gracious Providence (without which nothing
 happen unto them) even Miseries, Afflictions of
 kinds, Loss of Estate, and Life it self; all these
 turn to their Good, they shall work for them an
 ceeding weight of true, solid and immaculate
 Glory. So that to a true Christian indeed, that
 fers all Events to Providence, and is in his Mind
 solv'd to be conducted by it, and the Will of God
 reveal'd in his Holy Word, puts his whole Trust and Co-
 fidence in God, by applying himself only to law-
 Means and Measures, and Casts all his Care upon
 leaves All to his entire Disposal, layeth up his Treas-
 in Heaven, looks for no Abiding City here, but lo-
 for one to come; who takes no care for the Mo-
 row, and always thinks his present Condition
 suitable unto, and best for him; who studies to
 tify and keep under his Corrupt Affections, and setteth
 his Affections, his Heart, upon the things above; pr-
 etiseth Self-denial; dies daily to the World, that he
 live unto God; seeks to glorify God in all he do's,
 to do all to the Honour and Glory of God; and in all
 cumstances whatever, values a Good Conscience beyo-
 Earthly Treasures and Comforts; Rejoyceth in Tribu-
 ons, and is always disposed even to take up his Cross
 and to tread in the Steps of his Blessed Lord, and is w-
 ing, that what remains behind and unfinish'd of
 Sufferings of Christ in his Members, may (as far
 possible) be accomplish'd and fulfill'd in his own Per-
 and counts it the greatest Honour, when call'd
 it, to suffer for Righteousness sake, and a most Glor-

Blessed Opportunity to Approve and Signalize his
 Fidelity and Love to his Loving Lord: I say, A true
 Christian indeed (and none other than what I have
 been describing, with such like dispositions of Mind,
 and that compellation) can never bethink him-
 self of Resisting or Rebelling against Rightful Powers,
 of Returning evil for evil, or Doing evil that good may
 come of it; or chusing to violate God's Laws, to pre-
 judice his Skin whole, or his Estate untouch'd. Here's
 Room for such Damnable Thoughts, and Diaboli-
 cal Practices, and none but the Scandals and Reproach-
 of Christianity, and all that's good, Carnal-minded
 Men of Antichristian, Worldly Spirits, can enter-
 tain such Notions as these are. None but Proteus's,
 Hereticks, Profligates, and Reprobates, Phari-
 sees, Hypocrites, Gnosticks, Time-servers, &c. Those
 who walk after the Flesh in the Lust of Unclean-
 ness, and despise Government [the Ordinance of God
 himself in Church and State] Presumptuous,
 Proud and Haughty, that look upon it as a Diminu-
 tion of their bloated Sanctity, and too great a Conde-
 scension for them, to stoop or submit to the Autho-
 rity of any thing, forsooth, that's call'd Man!] and
 therefore are not afraid [but audaciously and arrogant-
 ly speak evil of Dignities [slander, bely, and rail a-
 gainst their Betters and Superiours] 2 Pet. 2. 10. None
 of such stigmatiz'd, cauteriz'd Apostates, as have gone
 the way of Cain, [embred their Hands in the
 blood of Princes and Priests, of their better princip'd
 innocent fellow Subjects] and run greedily after
 the Error of Balaam for Reward, plead Ship-wreck
 of good Conscience, preach'd up Rebellion, War
 and Blood-shed, curs'd the Foot-steps of God's An-
 gels, and vomited out all manner of Imprecations
 against the Church, the Israel, the Peculium of God;
 with no other end but to seize her Patrimony, to en-
 rich themselves with the Ecclesiastical Revenues, and
 to gorge themselves with the Wealth and Abundance
 of

of the *Loyal Nobility and Gentry*, and to *Mount the Highest Stations in Church and State*; and so by the just Judgment of God, will, in due time, perish by the *Gain-saying of Corah*, in their *Rebellion and Schiff*

I shall add but one *Text* more unto this Collection; and that is, 1 *Pet.* 2. 13. (the latter part which I have touchd upon already) *Submit yourselves to every Ordinance of Man, for the Lord's sake &c.* Now whereas some have very boldly infer'd from this *Text*, that, that *Civil Government* is a *Human Creature*, according to the *literal Translation* of the words, *ἡ πρὸς ἀνθρώπων*, or an *Ordinance set up by Man*: I answer

First, That, properly speaking, there's no such thing in *Rerum Natura*, or in *Nature*, as an *Human Creature*; unless we will call *Sin, Obliquity, Violation* of God's *Commands*, an *Human Creature* (because no *Production* of God's) *Villany* or *Wickedness*; and dare any one be so *Blasphemous*, as to aver, that the *Holy Spirit*, by the Mouth of the *Apostle St. Peter*, should command our *Obedience* and *Submission* to such an *Human Creature*, to the *Production* of Man's *wicked Heart*; the *Imagination* and *Thoughts* whereof (as they are, in a strict Sense and Propriety of Speech, Man's) are wicked [and contrary to God and Goodness] continually, *Gen.* 6. and ever constantly prone to do amiss, and to prompt to *Actions* contradictory to the *Will* of God.

Secondly, Is it not most unreasonable to suppose this single *Text*, taken *literally*, or as it lies, should be a *Gloss* or *Comment*, to explain all the other *Texts* in the *Holy Scriptures* by, which seemingly contradict it, and hold forth a quite different Sense? Or rather, is it not highly reasonable that it should be examined by the other, which are more clear and positive, and less liable to *Exception* or *Doubtfulness*, and receive its Interpretation from them? All the other places hitherto cited, or producible

ke Civil Government a Divine Ordinance, and as-
 n God to be its sole Author ; and this seems, on
 contrary, to make it a meer Human Creature, and
 People its Original. Contradictions cannot be e-
 ally true, and therefore the Sectarian popular
 ale of it must be false. Here then we meet with
 seeming Contradiction ; here's one Text seems to
 h with a great many : God's word cannot hold
 h Contradictions, therefore we must endeavour to
 concile these Texts, that there may be no Ground
 Error in the Infallible Oracles of Truth ; and we
 reby expos'd to Uncertainty, in a matter of such
 Importance to the Peace, Order, and Well-being
 Mankind, and wherein Conscience is so highly con-
 n'd and engag'd.

Thirdly, Then 'tis to observ'd, with the Accurate
 Weldon, 'and that according to the Original,
 for Adjectives in [Inos] do not connote Efficien-
 y in the Subject, but its Passivity) that it is not
 meant of any Ordinance created by Man, but esta-
 blish'd in or amongst Men, viz. (in this particu-
 lar) by the Constitution of God. And this is the
 constant Doctrine of the Scriptures, answerable to
 that of St. Paul, Rom. 13. 1. For there is nothing
 that is *ἔξουσία*, or just Power, but it proceedeth
 from God (who is not the People) and all that is
ἔξουσία, or just Power, is set in order by God, and
 no other : St. Peter's words are *ὑποτάγητε ἐν κυρίῳ*
ὡς τῷ κυρίῳ, Be subordinate unto
 every Constitution among Men, for, or according to the
 Lord ; for so the Preposition *διὰ*, (with an Accusa-
 tive Case) signifies in Scripture, viz. the Lord's
 orderly Disposition of Superiour, or Inferiour,
ὡς βασιλεὺς ὁ κύριος, whether it be to the King, as
 to the Supreme, viz. in this Substitution *εἴτε ἡγεμό-
 νας ὡς δι' αὐτοῦ πεμπόμενοις*, &c. or to those by whom his
 mind is declar'd, as unto Men that have his, viz.
 the King's Commission ; which cannot be un-
 derstood

'derstood of their *immediate Mission* from God ; for
 ' then the God of Order, must be the
 ' Author of Confusion, necessarily at
 ' tending many *supremes ad idem*, for
 ' the same Act : For whosoever is sen
 ' by the most High, is, *quoad hoc*, Supreme, in rela
 ' tion to that Commission, wherewith he is sen
 So that after all the Pother made by *Sectaries*, *Re*
publicans, *Hobbits*, and *Theologo politico's*, we see the
 seeming Contradiction reconcil'd very easily and
 naturally ; and indeed, 'tis the Insincerity, by an
 selfish ends of designing, deceitful, wicked Men, that
 by the Management, and subtle Contrivances of the
 malignant Spirit, who wholly Governs them ; that raise
 all these Fogs and Mists ; that obscure the Truth, and
 make way for Error and Confusion, the most power
 ful Means of enlarging the Empire of Darkness. In
 the Interest of these Monsters of Mankind, it should
 be so, only and for no other ends but to serve the
 Lusts, to accomplish their Projects ; and they to
 hard, Tooth and Nail, it should be so ; and those
 horrid Times of Confusion and Anarchy, in this King
 dom, I have so often mention'd, when Satan was
 loos'd, may convince all good Christians of the
 Truth of what I have said, by their Practice the
 besides their restless Endeavours ever since. The
 matter not who is Author or Original of Dominion
 whether God or the Devil ; the latter will serve the
 turn, and are well contented it should be so,
 they may but be his Journy-men or Deputies.

And now I come to the Second Point I propos'd
 and that is, That Dominion, and in particular, the
 Form of it which we call Monarchy, doth now, under
 the Gospel, derive it self immediately from Christ.
 This, if sufficiently evinc'd, will demonstrate Mono
 narchy to be so far from being odious and Antichri
 stian, and contrary to the Will of God revealed in
 Holy Scripture, that it must be own'd the only Scrip
 tural

al Form of Civil Government, the only lawful or
ful Government, according to the Pattern of the
unt, as bearing a Resemblance to the Archetypal
vernment of God himself and *Christ*.

The first Text I shall cite to this purpose, shall be
of *Heb.* 1. ver. 2, 3. as most pregnant and ap-
te to the matter in hand. — *Whom he hath*
ointed HEIR of all Things ; by whom also he
le the Worlds : Who being the Brightness of his Glory,
the express Image of his Person, and upholding all
gs by the Word of his Power, when He had by him-
urg'd our Sins, sat down on the Right-Hand of his
esty on High. Here then it is observable, that
a most *Diabolical Presumption*, for any created Be-
to assume to themselves any part of God's Pre-
tive, which is to be the *Original and Fountain of*
rightfully constituted Power (this is more than ever
Popes of Rome, or *Turks*, or the *Devil* himself did,
for those who place the *Original of Dominion* or
ereignty in the *People*, they bid very fair to make
oi πολεῖ, the *Mob* to be *Antichrist*) and that none
pretend to any Right unto it, otherwise than by
ne *Donation*, his express *Patent* recorded in his reveal'd

The Exemplification is the Act of him who
Elohim from everlasting, the Divine and Ori-
nal, the supream and *invisible* Administrator of
Power Spiritual and Temporal, proceeding se-
ndarily to earthly *Elohim*, his deputed, his im-
ediate and visible Assigns for the Administration
these his Powers, for the Preservation of what
der that Name he created. For these ends
rist is furnished with semblable Power, for Do-
nion in both kinds, and hath his two Names
Jesus and *Christ*, answerable both to the
age and *Likeness* which he came to restore :
the which he hath *eight Titles*, all enumerated
the preceeding Texts ; which I shall run over in
from the *Judicious* and *Accurate* Mr. *Weldon*,

Z

for

for the *eternal Conviction* of the *Gainsayers*. ' In the
 ' Text, saith he, the Apostle being to clear in b
 ' half of the Church, and against the *Jews* and j
 ' daizing Christians, and vindicate both the *Kin*
 ' ship and *Priesthood* of Christ, sets forth his *Titles*
 ' them both promiscuously together. The *First* (the
 ' honour of his despised Humility) is his *Fathers D*
 ' nation, He arrogated them not to himself, H
 ' v. 4. *No Man* (alas! 'tis otherwise in these *Day*
 ' taketh this Honour to himself, but he that is cal
 ' (externally) of God, as was *Aaron*. So likewise
 ' the next Verse) *Christ* (who externally cal
 ' *Aaron*) glorified not himself to be made an *High-Pri*
 ' (or a Consecrator of inferior Priests) but he (the
 ' it) that said unto him, thou art my Son, this day be
 ' I begotten thee *Heir of all things*, this is his second *Ti*
 ' and just *Heir*, for he (by whom, and whom
 ' all things) is, not only of the chief of *Thin*
 ' (regal and sacerdotal Power) but also of
 ' other things *whatsoever* even unto *Sheep* and *O*
 ' &c. Consult likewise *Coloss. i. 18. Ephes. i.*
 ' *Philip. 2. 9, 10, 11. Job. 3. 35, 16, 15.*] ' In
 ' third Place, is set down the *third of his Titles*—
 ' [by whom he made the Worlds] thus *Job. i.*
 ' Of all *Titles* to all things, he must needs have
 ' best, who made them all. Next is expressed
 ' particular *Causa Causata*, or immediate Cause
 ' *Priestly Power*, is *αὐτὸς ἀπαύρατος ὁ δόξας*, &c.
 ' being the bright easterly Beams of God's
 ' rious Perfection, &c. viz. that which is in
 ' the likeness of *Elohim*——which likeness
 ' destroyed in the first *Adam*, consisting in the
 ' of enlightned understanding, &c. Fifthly,
 ' forth the particular *Causa Causata*, or *secon*
 ' Cause of his *earthly Dominion*, in that he was *αὐτὸς*
 ' ὁ ἀπαύρατος ἀυτὸς, the express and substantial
 ' of his *personal Essence*: and this is God's own
 ' phrase of his first Word *Tselem*, (in that of

also that this Image of God is the Fountain and Foundation of Man's Dominion here, consisting — in private Men, in the Sovereignty of the reasonable Appetite, or Will, over the rude and unruly Multitude of Lusts and Passions; and in their due Subjection unto those, who either in the Family or Kingdom, are more publick Representations of *Elohim*, according to their distinct Degree of Command, but all under Christ, &c. His *sixth Title*, is, his supporting all things by the Word of his Power] it being an Act no less noble, nor of less might to sustain the World, than to create it. *Elohim* it had for its *Maker*, and requires no less than *Elohim* for its Preserver. — And therefore whom he takes in unto himself for the management of earthly Dominion, he invests with his most honourable Stile of his Majesty, viz. *Elohim*, &c. also Christ hath also taken them into the Fellowship of that, his Name of *Christ*, *Messiah* or *Anointed*, &c. His *seventh Title* is of *purchase*, viz. of that which was sufficiently his own before ——— Having by himself purged our Sins] he hath bought our whole Souls and Bodies, and that too, if we have any thing of our own, which we may justly call ours, &c. An *eighth Title* is of present possession, and is sitten Bishop for ever, and at the Right-hand of Majesty as King: both a King and Priest, to reign and intercede, all time shall be no more. Where δὲ αὐτὸν βασιλεὺς, of necessity he must be King until he hath put all Enemies under his Feet, 1 Cor. 15. 25. &c. These are Christs *eight Titles* to Universal Sovereignty, asserted by the Holy Scriptures, if the people have more, it is more than yet appears; rather they cannot have, than his Right of Primogeniture, they are too young for that; than his Right of Efficiency, they can marr, not make Worlds; than his Right of Similitude, their Light is too new, than an exhaled Meteor, which leads Men, not to

Perfection, but into the Pit; than his *Right*
 Image, they have rebellious Lusts; than his
 Right by verbal Sustentation, the Words of the
 Tongues can set the whole course of Nature on
 Fire; than his *Right of Purchase*, they spend the
 Blood too wantonly; than his *Right by Possession*
 they are at a wrong Door, and go out of Gods
 House to take possession of it. They first seek
 the Kingdom of Earth, and so begin their Work
 at the wrong end, and lose both. So then it ap-
 pears that the Original of all Sovereignty (whether
 Spiritual or Temporal) is in the Deity —
 and that the grand Charter thereof is unto Immanuel
 the second Person of the Trinity, now most mani-
 festerly, and more eminently conferr'd upon
 his Person (both God and Man) since his Incor-
 poration, Passion, and Ascension which is avowed
 by the Prophets, ——— and attested by the
 Apostles of the New Testament. Thus Rev. 19. 16.
 He is *ὁ βασιλεὺς ἐν τῶν νεκρῶν καὶ ἀρχῶν καὶ βασιλεὺς τῶν*
 The first begotten of the Dead, and the chief
 Prince or King of the Kings of the Earth.
 Rev. 19. 16. And he hath on his Vesture, and on
 Thigh a Name written King of Kings, and Lord
 of Lords. Thus also St. Paul 1 Tim. 4. 15. He is
 blessed and only Potentate, the King of Kings
 and Lord of Lords. The meaning of which Text
 is plainly this, That all Earthly Kings proceed
 from, or derive their rightful Power from him;
 under him and for him, as his Servants, his Minis-
 ters subservient to his Providence; he alone
 true Potentate, they but his Vice Roys or Repre-
 sentatives. He only the Visitor of Kings, and the Propri-
 etor of their Kingdoms, so far from annulling the
 of earthly Kings, that he clearly gives them a Title
 which Kings had not before; whereas before
 claimed only from God, now they claim from
 Immanuel God and Man both; which by the Way

ir Title more eafie to be comprehended, more
ious to humane Understanding and Apprehensi-
For this Comp. *Pfal. 2. with Act.*

1. *Mat. 22. 44.* ' Now the As- *Weldon's Orig.*
umption of the Precedent Argu- *Dom. c. 1.*

ment, in the former Chapter being
sterted, and the whole Stock of *Elohim's* Power
stablished on the Man Christ Jesus, by such Ti-
es as none can have the like ; it remains to be
ewed, which of these had the right of Primoge-
iture over the rest. And evident it is that it was
e First, viz. the Donation of God the Father,
which our Saviour wholly apprised and insisted
pon, accounting the rest but as Aptitudes to Do-
minion ; wherefore *Mat. 28. 18.* laying aside all
Glories of the other, he triumpheth only in his
ners Gift. *Chap. 2. §. 19.* All power is given me
Heaven and in Earth. ' All Power, inclusively,
e Power of Dominion. It is given, conclusively,
ot Originally in his Person, not assumed. It is
ven to me, exclusively of thee who art to be go-
erned by this Power : and this in termi-

s terminantibus, butted and bounded, in *Cap. 2:*
Heaven and in Earth as well as that.

Thus it's clearly evinc'd by this excellent Author
ho may serve instead of a vast many, none ha-
g, tho' well, treated of this Subject of the Origine
ominion better) that Christ is now particularly,
er the Gospel Dispensation, the Origine of all earth-
awful Power ; and that all Kings of the Earth are
Deputies by way of necessary Consequence : and
Pains might be spared and the Readers Trouble,
collecting more Texts upon this Point, it being
ciently demonstrated from this passage of the Epi-
to the Hebrews : but because I have to do with
asonable Men, who would pretend to shelter them-
es in all their Heterodoxies, under the Covert of the
Scriptures, and boast and glory themselves to be,
of

of all that call themselves Christians, the *firmest* A
herers to them (tho' I must seriously aver that
can't find in all our Sectaries Writings, that *bona*
they have one single Text *truly* and *literally*, or
just consequence, for any one of their *Heterodos*
or Singularities, by which they *discriminate* themself
from that profession of *Christianity*, that all t
Churches of *Christendom* were *united* in, before t
Reformation for many Ages) I shall proceed to
lege some other *Texts*, if not to convince them,
at least to stop their Mouths, and for the great
Confirmation and Establishment of those in t
Truth, who are *sincere Christians*, or in real Dispos
ons to be so ; and to embrace the Truth when fair
propounded unto them, and to prevent, by Go
Blessing, their being seduced and misled by
crafty and subtle Insinuations and Transfigurations
these *Ministers* (or *Slaves*) of Satan that *Grand An*
christ. To this end I shall reproduce that of 2 Sa
7. 16. wherein we have recorded that *glorious Co*
nant God made with *David*, *And thine House and*
Kingdom shall be established for ever before thee. This Co
nant the *Regal Prophet* repeats more particularly Ps
89. 3. *I have made a Covenant with my chosen, I b*
sworn unto David my Servant, and v. 4. *Thy Seed w*
establish for ever, and build up thy Throne to all Generat
Here then we may observe an *Establishment* of K
ly *Government* for ever and that by *Covenant*, by
most solemn Oath sworn by *Elohim* to *David*, a *Suc*
sion of *Kings* for ever to sit upon the *Throne* of
David, so long as the Sun and Moon endureth.
the better understanding of this matter it will be
cessary to consider the *Grounds* of Gods making
Covenant in particular with *David*. The *Real*
general Terms was, For that *David was a Man*
ter God's own Heart. Particulars are expres'd in
132 Psalm. As first his *Pious Intention* to build
House, a *Temple* to God. v. 1, 2, 3, 4, 5. The
Relig

Religious Petition that God would vouchsafe to arise and take possession of this House (already in his designation, set apart for his Honour and Service, prefigured in v. 8, 9, 10. And then again, in behalf of those menial Servants of God the *Priests*; first that they might be liberally and honourably provided for, as to their external Port, Let thy Priests be clothed, externally set off with Honour, as *becoming Ambassadors* of so high a Majesty. Secondly, as to their inward contentive Support, let them be clothed with *Tsedek*, i. e. let their just Portion (from their Lord and Master) supply them with this Honourable Port. *Tsedek* not only signifies internal Righteousness, but Gods *Elementary allowance*, for means of comfortable Subsistence. Then *thirdly* for external and internal performance of Gods Service, in the name of the People, properly and truly call'd God's Liturgy, that they might perform this Service without any interruptions or impediments, let thy *sacred* and *secret* ones perform thy publick Service with Joy, let them triumphantly shout or sound them forth from an Heart possessed with internal Exaltation. Then *Fourthly*, v. 10. *David* petitions God — ' For thy Servant *David's* religious *solicitude* for thy House and House-keepers, let no Face that is *anointed* by thee (*Regal* or *Sacerdotal*) be ashamed. The meaning is, for the sufferings sake of *both* the *Davids* (the *heavenly* and the *earthly*, the *Type* and *Antitype*) let not the great *King* or *Priest*, that *Christ*, whensoever he cometh into the World, be ashamed of those who are entrusted with his Offices, nor let them be ashamed (before him) of their Demeanor in those Offices. Now the last part of this *Psalms*, is Gods answer to *David's* Petition: *David* had first vowed and sworn to *Jehovah*, here *Jehovah* swears to *David*, v. 10. — The substance of his Oath is, *First*, the Fruit of thy Body will I set upon thy Throne, and if

thy Children will keep my Covenant, &c. And for the second part of David's Petition, he also answers the with overflowing Bounty, and doubles his Blessing

I will abundantly bless her Provision, I will Ver. 15. taste her poor with Bread, the poorest Levite shall have his fill of Bread ——— and v. 17.

for her (Sion's the Churches) Priests, I will adorn them with more than Tzedek, it is Jeshang, Salvation or Jeshu-ship, they shall put on the Lord Jesus, both upon themselves and others, &c. See v. This is God's Oath in answer to David's, for a perpetual Priesthood, and a perpetual Kingship, which if it failed in Judaism, we are to seek for in Christianity for God's Oath cannot fail, but in the typified (if not in the Type) it hath been, and shall faithfully be performed, unto the end of the World, (Weld. On Dom. c. 8. §. 2.) But then for a Conclusion of the Petition God answereth accordingly, that out of the material Temple shall come the Blessing of the pious King, which by him shall descend upon his Subjects, according to the Multitudes of places Texts, as Ps. 22. 2. Ps. 53. 6. and 68. 16. and 2, 7. and Ps. 76. 3. — So here v. 17. There (in that very place which David's Piety had vowed for me, &c.) will I, saith God, make the Horn of David to bud. And further ——— I have prepared, ordered and trimmed a perpetual Lamp, viz. the Priest with Urim and Thummin: Light for the Service of the anointed, to be unto him and his for ever, as Aaron was to Moses, Eleazer to Joshua, Joshua to Zerubbabel to enquire of God by, and to offer up his Devotions. The Tenure of God's Obligation is precise this; thou, O David, intendest to build me a House (of eternal Cedar) therefore will I establish thy Seed Gned, gnolum for Eternities, wvamthi and will build thy Throne in Generation and Generation. First Legal, then Evangelical. Weld. *ibid.*

Having now given some account, from this best Author I ever met with on this Subject, of the Covenant God made with David, for an everlasting Succession of Kings to sit upon his Throne, to the end of the world. I shall now proceed to shew you, from the same Author, That this Oath of God, this Covenant was not to terminate solely in David, but that there is a Mystical and Sublimier Sense of this Oath, respecting Christ, the Typified or Antitype, the Second David and His Seed; so that this Covenant is productive of another, as will plainly appear even from David himself, and is the subject matter of the 89. Psal. where particularly praiseth God on this very account, and whereby it will appear likewise that Christ is the Primary Object of God's Oath unto, and Covenant with David, Christian Kings the Secondary.

First then we are to observe, That the Covenant with David the Type, and David the Typified or Antitype, was twofold (as, for Example, the Covenant with Abraham was; it had a Double meaning, a Temporal, and a Spiritual, Mystical or Eternal: His Seed likewise to whom the Covenant made with him was to extend, was after the Flesh, and after the Spirit, a Natural and a Spiritual Seed, Gen. 17. 6. comp.) The first Oath and Covenant we find mention'd Psal. 132. 3, 4. The Fourteen next Verses is the Interlocutory Context between the Two Covenants with the Two Davids. In the next Nineteen Verses (concluded with a Selah) is the Second Covenant with the Second David or Christ, manifestly in sundry Circumstances distinguish'd from the former; 'Yet so as the former may be resembled to the Blossom now fallen, the Second to the Fruit which succeeded to this Flower. This appeareth from the first Sylable of the Second Covenant, Psal. 89. v. 19. that out of the Root of Jesse should spring a Regal Stock, which at a time should bear Royal Fruit, and afterwards should have an Adopted or Engrafted Cion inserted in-

to

to it (as *Dan.* 14. 14.) which should afford *Fruit* and *Shelter* for all the Nations under the Heaven, which would embrace the *Faith* of *Abraham*. 'Not only
 ' *Christ*, but every *Christian King*, being taken into the
 ' Name of *David* here, found out in this Verse to be a
 ' Helpful Instrument of God, for the Administration
 ' of his *Earthly Dominion*, and Anointed in the Oyl of
 ' *Inviolable Holiness*. For there is not one particular
 ' in the Personation of *David*, but as it appertaineth
 ' Primarily to *Christ*, so does it [*ad mensuram*] Secun-
 ' darily to every *Christian King*, &c. But that the
 plain difference between these Two Covenants may
 appear, the Exception or Conditional Clause men-
 tion'd with the *Earthly David* in reference
 to his *Natural Posterity*, is here expressly cut
 off v. 35. 5. Once have I sworn by my Holiness,
 that I will not lie unto *David*, [that is, the Heavenly
David, *Immanuel*, *Christ*. And all this upon the First
David's Resolution to build me a Temple, and to pro-
 vide for my Priests.] ——— that His Seed shall continue
 for ever, and his Throne (which certainly was a Tem-
 poral Throne on Earth) v. 36. shall be as the Sun be-
 fore me: and v. 37. It shall be established for ever [gno-
 lam] as the Moon, and as the faithful Witness in Heaven.
 So that it's clear, First, that these Two Covenants were
 one and the same, save only that the Graces of the
 Second, for the Stability of *Christian Monarchy*, are en-
 larged or more extensive. Secondly, Whereas it is
 the R. Prophet's Scope in this Psalm to celebrate both
 the Infinity of God's Mercy, and the Immutability of
 his Oath, for the Continuance of the Throne and
 Kingship of his Anointed, for the for ever of the Law
 and of the Gospel, for the Generation and Generation
 and whereas throughout the Fourteen last Verses he
 passionately bewaileth or deprecateh, viz. in the
 four last of all, the Cutting off *David's Line*, which
 Dereliction of God hath now lasted about two thou-
 sand Years, &c. It is hence evident, that the

Israelitish Throne and Kingship was but the *fidential* and *significant*, not the *formal* and *ultimate Object* of God's *Merciful, Faithful, and Eternal Oath unto David*; and therefore that the Covenants were two, &c. Thirdly, that this Branch of the *Grand Universal Covenant* of God, concerning the *Temporal Dominion* of the *World by Kings*, the *Sons of Gnelion*, the *Adopted Seed of David*, was the *Ultimate Object* of the *Sacred one Oath* of God; therefore to look for a *New Form* of Government (besides the making God perjured) is in effect to look for a *New Saviour*——and plain it is withal, *in terminis*, that the *Security* of *Christian Kings* was here, that which was provided for in the 21, 22, 23. Verses; upon whose *Prerogative* whosoever groweth or exacteth, are declared *Enemies* of God: whosoever *angustiateth* or *afflicteth* them, are *Children of Iniquity*: whosoever are their *Enemies* in the *Open Field*, shall be broken in pieces, and whosoever are *Secret Haters* or desirous of *Change* of their Government, or *Causers* of *Intestine Division* by *Civil Wars* (however they may as *Absalom* prosper for a time) shall be *smitten* with *Plagues*; inasmuch as in them *despight* is done unto him, into whose *Throne* and *Primogeniture* (by the *Oath* of God) from *Eternity* into *Perpetuity*, They are *Adopted*. But as a farther *Confirmation* of what hath been asserted, we find this very *Covenant*, in the *Sense* lastly contended for, repeated *Jerem. 31. 35*. Thus saith the Lord, who giveth the *Sun* for a *Light* by day, and the *Ordinances* of the *Moon* and *Stars* for a *Light* by night, &c. If these *Ordinances* shall depart, &c. And that the *Drift* hereof may be understood, see the 33. Ch. v. 20. Thus saith the Lord, If you can break my *Covenant* of the *Day*, and my *Covenant* of the *Night*, so that there should not be *Day* and *Night* in their *Seasons*, then may my *Covenant* be broken with *David* my *Servant*, [that he should not have a *Son* to reign upon his *Throne*, and with the *Levites* the

the Priests my Ministers.] *And before this, Ver. 17. Thus saith the Lord, David shall never want a Man to sit upon the Throne of the House of Israel, neither shall the Priests, the Sons of Levi, want a Man before me to offer Burnt-offerings, and to kindle Meat-offerings, and to do Sacrifice continually.*

Now that which is *Observable* is, that what the Prophet speaks of in these Passages, relates particularly to the *Gospel-times*, that an *Everlasting Kingship* and *Priesthood* were to be continued under the Gospel, as the *Greatest Blessings* under Heaven; and therefore to endeavour to take them away, is to attempt the *Reversment* and *Annulling* of those Ordinances, the perpetual Duration of which God himself hath established, and confirmed by his most solemn Covenant and Oath; and consequently to destroy both Church and State, and to turn the World upside down into *Chaos, Wilderneck* or *Hell*; the Insolentest and most Sacrilegious Impious Design, that can be Acted by *Men* or *Devils*. Again, hence 'tis likewise to be observ'd, That God promis'd *them both* at the same time, as the mutual Supports of each other, or as implying that they can't subsist One without the Other; that Injury done to the One weakens the other; that *Religion* and *Loyalty* go hand in hand; that the one can't be without the other; that *Saints* and *Rebels* are *incompatible inconsistent Terms*, that it's the *bighest Contradiction* and *Impossibility* that the One should be the Other: hence we may see that it was a divine Sentence, that fell from the Pen of that King, *no Bishop no King*, and grounded upon those sayings of our Saviour, *give unto Cæsar the things that are Cæsars, and unto God things that are Gods*, and of his Apostle St. Peter, *fear God and Honour the King*. Hence likewise we may observe the *Folly* and *Nonsense*, as well as *Prophaneness* of those who make a Scoff at *Loyalty* and *Sovereignty*, and at the *Evangelical Priesthood*; and find a *sad occasion* to lament their

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apostacy from Christianity it self, who hereby do the greatest Outrage or Injury to our blessed Lord and Saviour Jesus Christ, the King of Kings and Lord of Lords, our High Priest and Mediator and the Origine, the Fountain of Regality and Priesthood; all the Dishonour done to which, he resents as offer'd to his own most Divine and Sacred Person, and will infallibly revenge himself of all his profess'd Enemies, and crush them in peices like a Potter's Vessel, and for ever reprobate them as useles Potsherd.

But to return to our Subject, and incomparably Learn'd and Loyal Confessor and Author; 'If (saith he) need here be of Recollecting a Brief of the Evidence for Christ, who as David's Son hath here the whole Dominion of the World laid upon his Shoulders, it shall — -in short, be perform'd: This being hence most evident, that it is he that was in the first place, design'd (under the Person of David) for the Temporal Dominion, and visible Thyrones of the Universe, over the People, who never had Commission with, from, or under him. 'To him, upon the meritorious fulfilling of the Ends of his Incarnation, it was that Elobim, put in Subjection all things whatsoever, by him and for him (who is his perfect Image and Likeness) he had made; who is able (being the Word that made it) to sustain it; who bought it, and as King and Priest, in possession of it; who had given him a Name above all Names, upon whose Thigh was written his Stile of King of Kings, in token of his Propriety in them, and their Allegiance unto him, who said *πᾶσι ἐξουσία*, all the Just, Legal Power over the Creature; for the Regulating whereof, *ἐξουσία*, is by his Donation (without which none can have Power) transferr'd unto me, which is, or can be in Heaven or Earth, for the Management of either, or both. Of which, for Earth, Kingship is a part, where his Dominion cannot but be either

None,

' None, or Monarchical. The Apostle saith *Basileus*, He must be King; yea, the only Potentate for Earth, *King of Kings*, and *Lord of Lords*, as St. Paul and St. John also have attested. And St. Peter, in his First Epistle, 3. 22. — Angels, and Authorities, and Powers being made subject unto him. I might produce innumerable Texts on this Subject; as for instance, *those* which ascribe the Name of *Melech*, or King, to be primarily God's and Christ's; as *Psal.* 5. 2. 9. 4. 10. 18. 20. 9. 22. 28. 29. 9. 44. 5. 45. 6. 47. 2. 68. 24. 74. 12. 93. 1. 96. 10. 97. 1. 98. 7. 91. 1. 103. 19. 130. 4. 146. 10. But as a Conclusion of this Argument, with Mr. Weldon, I shall ' only Recapitulate that the Throne, often mention'd, and particularly, *Psal.* 89. 29, 36. cannot be understood of the Jewish Kings, the Lineal Successors of the former David, in the former Covenant: For they, as they were *Typical*, so were they *Conditional*, and upon breach of Articles, have now fail'd above two Thousand Years, while the Sun and Moon (the Admeasurers of the Perpetuity sworn by God) have lasted, and yet do continue. So that (if the Oath of God have any Truth in it) of necessity, it must be meant of them who were specify'd in the Covenant with Abraham, when he was design'd for the Father of all the Nations of the World that should be blessed, *Gen.* 17. 6. which must be understood of his *more impossible Seed*, than his Generation of *Israelites*, when he was an Hundred Years Old. For it had been altogether impossible, that he should have been the Father of (us) Gentiles, if his *Natural*, and not his *Adopted Seed* had been meant, &c. Weld. Orig. of Dom. cap. 8. Sect. 5.

Now after such manifold and express Authorities from the Old and New Testament, after the positive Covenant of God himself, made first to Abraham the Father of

the Faithful, particularly and in its full extension of the believing Gentiles; renew'd to David, and to Christ the Seed of Abraham, and of himself, according to the Flesh; repeated, and mention'd afterwards in the prophet Jeremiah; fulfill'd, accomplish'd, and made good in the literal Sense of it, in the Person of Christ, who was actually a King; to whom the Wise-men did Homage, while even in his Swaddling Cloaths; who entered Jerusalem in Royal Pomp and Magnificence; whom his Disciples honour'd by the Name of King; who own'd himself to be such, before the Jews and Pontius Pilate; whose Title, by a special Direction of Providence, was written upon the Cross; whose Grave was sealed as Kings Tombs us'd to be; from the Cradle, to his Cross; from his Mother's Womb, till he is buried; in all the times of his Life, his Royalty and Kingdom was manifested. 'After, I say, to take all Cavils away, the Scripture hath given us this Truth in plain express Terms, Rev. 1. 5. Jesus Christ, the Faithful Witness, the first Begotten of the Dead, is, The Prince of the Kings of the Earth; and hath affirm'd again, Ch. 2. 27. *He ruleth them with a Rod of Iron.* That this meant, applicable at least to Kings, see and read, Psal. 2. 9. Rev. 19. 12. 'On his Head you have many Crowns, an Emblem of his Sovereignty over all Kings, and that all are his Deputies, his Substitutes, &c. See 1 Tim. 6. 15. Rev. 17. 14. Rev. 19. 16. comp. And He hath on his Vesture, and on his Thigh, a Name written, King of Kings, Lord of Lords. Observe the Words attentively, how characteristically this Power is given to the Lamb, to Jesus, to the faithful Witness: That it is written on his Thigh, on his Vesture; which qualifie this Power, is his due, as he is the Head and Saviour of his Church. It is worth your Notice taking, that this Name is written upon his Thigh, that we may learn

Sacr. Reg. Maj.
cap. xi.

learn two things : The one is, That this Power is fix'd in *Christ-man* : the other is, That all Kings are *de femore Christi*, from him by Generation ; or as express'd in the Second Covenant, with the Second David, Psal. 89. *his Seed* ; and not as our blasphemous Sectaries say, the Seed of the Dragon, Antichrist and the Beast ; and as our prophane Politico's and Atheists say, the Seed of the Mob, their filthy Rabble to call in question either his, or the Title of his lawful and rightful Deputies, and to assign any other Original of Dominion, and particularly, Regal, Monarchical Authority, it's as daring every whit, and as outrageous an Act, as to question any Article of Christian Faith ; nay, in a great measure, to deny the Hypostatical Union, His Incarnation, His Mediatorship, His Kingly and Priestly Office both, His Divinity, His Supreme Power and Sovereignty, both in Heaven and Earth, are imply'd and comprehended under that Title of Lord, our Lord ; and I believe in Jesus Christ his only Son, our Lord. How our Lord but as God-man, King of Kings, and Lord of Lords, the only Potentate, to whom all Power both in Heaven and in Earth, was given by God the Father, and consequently, from whom, as God-man, all Sovereignty and *Æstia*, rightful Authority from that very Moment of the Donation is solely deriv'd ? So that in the

Third place, to deny this, is to deny the Creed, the Common Faith of Christians ; 'tis, in effect, to deny Christianity it self, to deny the Gospel-Dispensation, to deny Christ to be the Governour of the World, to deny Providence it self ; to be an Apostate, and a literal Rebel against God and his Christ ; to deny our Common Salvation ; to deny one Article of Faith, is virtual to deny the whole, by the same parity of Reason as to persist in the constant Breach of one Commandment is to be guilty of the Violation of all. No Muslim, no Jew, no Pagan, can be more properly

in strict Sense, Oppugners or Enemies of Christianity, than such Professors of Christianity, as these are, the Pope, Mahomet, nay the Devil himself, more strictly and literally Antichrists; if these be not Antichrists, then there's no such thing as Antichrist, Antichrist is meer Bug-bear, and non entity. What is it to be Antichrist, if not to be against Christ, to gain-say, oppose, deny Christ, resist Christ, to divest him of his Regality, his Authority, his High and Paramount Prerogative, to oppose, to set up Counter-Authorities against Authority, as King, and as Priest, from whom, as from the Original Spring, all true Rightful, Regal, and sacerdotal Authority, do now, and shall, and must, in sight of Hell and the Rage of the People, uninterruptedly flow; because they shall never cease for one moment, no more than he shall cease to be God, so long as the Sun and Moon endureth. And all this for the sake of his Church, for its Support, Well-being, continuance to the very end of the World: God Almighty in all his Institutions, Dispensations, Ordinances, and most remarkable Providences, and Government of, and in the World, besides the general End, his own glory, having in particular, an Eye unto his Church, Chosen, according to that of the Apostle, 1 Cor. 11, 22. *All things are yours, whether Paul, or Apostles, or Cephas, [nay; Angels themselves, much more Men, Heb. 1. 14.] or the World, or Life, or Death, or things present, or things to come: All are yours, the Governments themselves, which God hath constituted here below, in Church or State, whether Spiritual or Temporal,* Oxf. par.
in loc. *being in common for your use, and designed as instrumental for your Good.]* And then it follows, ver. 23. *And ye are [only] Christ's [who hath provided them for you] and Christ God's, 1 Cor. 11. 3. 15. 28. [the Father's from whom he receiv'd them, who gave all things to him, and who now communicateth all things to all Man-*

A a kind,

kind, and in an especial manner, to *his Members*, to all true *Christians*; so that all *lawful Power*, and *Authority*, and all, and every *Blessing*, cometh not thorough his Hands, as the true *Lord* and *Proprietor* of all things, *Head* of the Church, and *Supreme Governor* of the *Universe*, *King* of *Kings*, and *Lord* of *Lords*, who *subdueth* the *People* under them, and *under* them unto himself. To deny our *Saviour* then to be the *Fountain* and *Original* of all *Civil*, *Legal* *Authority*, is in effect, to deny him to be *God-man*, and in that respect, to be the *Object* of our *Faith*, of our *Hope*, and our *Adoration*; because this *Kingship* of his, we have been asserting, is a necessary *Consequent* of his *Divinity*; and to assert a *Creature*, a *Finite Being* to be the *Origine* of *Dominion*, is *Blasphemy*, and the highest *Outrage* can be done unto *God*, and to affirm the *People* to be so, is to make the *Antichrists*, *Rivals*, and *Competitors* with *God*, with *Christ*, *God-man*; the most *absurd* and *Diabolical* *Notion* that ever *Hell* infus'd into *Mankind*; and the *Assessors*, many of them, profess'd *Atheists*, and the best of them, the greatest *Pretenders*, (to speak candidly) *Hereticks* and *Knaves*; Men (as it's notoriously known) who only *sought*, and *seek* their own *private Advantages*, upon the *Ruine* of others. It can be nothing but *Self-interest*, and a *Spiritual Delusion*, can so *infatuate* and *blind* these Men: The *Assertion* of *Christ* being the *Original* of all *Earthly Power*, is as expressly prov'd from the *Scriptures*, as any *Article* of *Christian Faith* relating unto him, whether to the *Θεολογία*, or, *οικονομία* τοῦ Χριστοῦ, his *Divinity*, or *Oeconomy*. If He be *God*, then he governs the *World* by his *Providence*, by his *Ministry* *visible*, and *invisible*; and we *know*, or *read* of no other *visible*, *civil Ministers* of his in the *World*, but *Kings*; and why is He call'd *King* of *Kings*, but because intimate, they are his *Deputies*, his *Ministers*, his *Vice-roys*? And why is he said to have the *Heavenly*

ings in his Hands; and as our *Liturgy* excellently
 ell paraphrases upon it, to *dispose and turn them*,
 it seemeth best to his *Godly Wisdom*, but plainly to
 ach us, as was *divinely* said by an *Antient Father*
 the Church, *Secundum merita populi disponuntur corda*
forum; that He Governs the World, and makes
 of their several *Dispositions, Tempers, Affections,*
virtues and Vices, of Kings, his Substitutes,
 the Execution of the Ends and Purposes
 his *Providence*, as seemeth most meet and
 cessary; as the *Inhabitants*, the People (the Po-
 ro's and *Sectaries Idol*, that they *flee* and *jeer* at
 their *Sleeves*, at the same time they cry them up,
 use them only as the *Monkey* did the *Car's Paws*)
 the Earth *demean* themselves, and *deserve*.
 nce likewise, it evidently follows, if *God-man,*
Christ Governs the World, if *Rightful Kings* be
 Establishment, his Ordinance, the Means, the In-
 uments of his *Providence*, (for by the way, none
 unlawfully, or by *unjust Means*, arrive at the
 rome Power, or contrary to the *Antient, Legal*
 nstitutions of their Countries, can be affirm'd his
 gates, or Substitutes, or represent him, or be
 to be set up by him, be invested with his Au-
 ity, so long as any *Legal Claim* lies against them;
 more rhan *forcible Profession* against *Law*, can con-
 Right against the Oppressed; no more than God
 be the *Fountain*, or Cause of Sin, *quatenus Sin*)
 that he turns their Hearts as he pleases, and as
 y sets up wicked, as well as good and gracious
 es, if they be *Rightful*; and all to serve the
 s of the *Mediatorial, Providential Government* of
 World; that to Revile them, Reproach them, Ex-
 hem, Hate them, Resist them by open Violence,
 rone them, is to fight against Christ, Rebel a-
 st his *Providence*, to call his *Wisdom*, his *Justice*,
 Authority into Question, and to *Blaspheme* him,
 Revile him as properly, and accuse his Govern-

ment; as to Curse him to his Face, upon the account of *Thundrings, Lightnings, Storms, Pestilence, Famines, Murraings, Earth-quakes, Ship-wrecks*, or what we call *Losses, Afflictions, or Misfortunes*; and doth not the *Injuries* done to *Envoyes, Herald, Ambassadors*, in common Construction, reflect upon the *Princes* they represent? and why not the Contempt and Hatred of *Rightful Kings*, his *undoubted Ministers* terminate, and center upon *Christ* himself? Are not such *Acts* (of Professors of Christianity, especially) properly, and literally *Antichristian*? and are not those who deny the *Divine Ordinances* of *Kings* and *Sacerdotal Authority*, *Antichrists*, altho' they call themselves *Protestants*, and of the *Reform'd Religion* as much as those of the *Romish Church*, against whom they perpetually declaim? What kind of *Paradox* can it be, to say, That some, pretendedly, of the *Reform'd Religion*, are as truly *Antichrists*, as of the *Papal Communion*, if they may be as really *Idolaters* (and then, in common Sense, they come up to the full Measure of *Antichristianism*, in its Maturity and full Growth) as any of them? And yet, truly Famous *Divine*, and *Protestant* too, hath expressly said as much of some of our *Reform'd* the Learn'd Dr. *Jackson* upon the Creed. ' *Romanist* (saith he) transforms, or changes the Nature of the *Incorruptible God*, and of *Christ* himself, into the Similitude of *Earthly Kings* and *Monarchs*, yet not of cruel and prodigious Tyrants. But these Writers, whom I mean, (as the *Romanists* object, and the *Lutherans* prove) transform the Majesty and Glory of the *Immortal God*, into the Similitude of *Cruel Tyrants*, yea of such base and sordid Pedants (as the meanest amongst you would disdain, should have any Authority over your Children;) that is, such as are light more in punishing and correcting them, than to direct or amend them in Learning or Manners.

ners. For so some late Writers have expressly taught, — That the Almighty Creator of all Things, doth as immediately, as primarily and directly Ordain some Men to Damnation, as he doth others unto Life ; that he delights as much in the Exercise of Punitive Justice, as he doth in the exercise of Goodness, Mercy, Love and Bounty. That as by his determinate Decree he created some to be elect Vessels of Honour for the Manifestation of his Goodness, so by the same irresistible Decree, he ordains others to be Vessels of Dishonour for the Manifestation of his Justice. This opinion of Reprobation, how harsh soever, yet, whilst *Calvin*, *Bradwardine*, or perhaps *Saint Augustin* did handle it, was and error only or false imagination : They who now would make it a *Fundamental* point of Faith, or insert it in their *Catechisms*, make it an *Heresie*, or worse than an *Heresie*, an *Idolatrous* or *Blasphemous* imagination. But admit all of us are free from *Transformation* of the Divine Nature, all of us Orthodoxal, and in matter of opinion concerning the Attributes of God or of Christ ; yet all this would not free us from another branch of *Idolatry*, as ripe and luxuriant amongst other Christians, whether of the *Romish* or of the *Reformed Churches*, as it is amongst the *Heathens*, or is at this day amongst the *Infidels* : For we may rob God of his Honour, no less than the Heathens and Infidels do, without any Idol or Image, without misforming or mispicturing him in his Attributes. And our Apostle, at the 22. verse of this Chapter, (*Rom. 11. 22.*) hath made the Robbing or Dispoiling God of his Honour *equivalent* to that branch of *Idolatry* which consists in the *Adoration of Idols*, &c. The word in the Original extends to both to all the breaches of *Idolatry*, &c. Now any who is called a Christian, give the same Indulgence to his own corrupt Desires, as the Heathens

' did, he robs God of his Honour no less than
 ' they. — If Merchants or Tradesmen be as greedily
 ' dily set upon their Gain as the Heathen Gauls were
 ' which offered Sacrifice to *Mercury*, they are no
 ' less Idolaters than they were. If this corrupt af-
 ' fection be as immoderate in Christians as it was in
 ' Heathens, it will be of like force to withdraw
 ' their Hearts, as it was to withdraw the Hearts of the
 ' Heathen from the only true God; of like force to
 ' sway them to as grievous Transgression of the first
 ' chiefest commandment, as the Heathens could com-
 ' mit any against it. For impossible it is they should
 ' love God with all their heart, with any greater
 ' part of their heart than the Heathen did, if their
 ' heart be as strongly set upon Riches, and worldly
 ' Commodities, as the Heathens were. *Jackson*
the Creed, L. 11. C. 40. If so be then that it's pos-
 sible for even some of the *Reformed* themselves to
 be Idolaters; and as such to be judg'd, sentenced and
 condemn'd by God; that they may likewise be *Ana-*
christ's can be no question, though the rash and immoderate
 Zeal and Obstinacy of such may wholly appropriate
 this odious Title unto, and fix it upon the Church
 of Rome and Church of England, and All in general
 they differ from; and with great assurance or im-
 pudence discharge and clear themselves from any such
 like Imputation. Let us but seriously consider the
 signification of *Χριστός*, and literally or grammatically
 it's rendred *Unctus anointed*, and therefore our Saviour
 our God-man is called *Christ*, in respect of his divine
 Unction to a double Office of King and Priest both
 Christ then in propriety of speech, is a Name of
 Authority peculiarly and strictly connoting and respecting
 the Θεός ἄνθρωπος God-man, the Immanuel, God with
 God incarnate, and united to our Humanity, and
 such invested by the Father with the Supreamest King-
 ly and Priestly Power, both the Gifts and Donations
 of the Father, See *Matth. 28. 18. Heb. 5. 5.* as to
 Messias

Messiah or *Christ*, according to the *Prophecies* and the received opinion among the Jews, was to be *God* and the *King of Israel*, and the *Prophet* or *Priest*, all imputed in that of *Nathaniel*, *Rabbi*, [a compellation given to *Prophets* and *Instructors* of the *People*] *thou art the Son of God, thou art the King of Israel*, Job. 1.49. So the *Opposers* of *Kingly* and *Priestly Authority*, the *Assumers* of it to themselves, or the *Deprivers* of it from the *People* (which in common construction among all *Mankind* in general, as the *Fruit* of *natural Reason*, the *voice* of *Nature*, ever signifies *Subjects* or the *part Governed*) are *Antichrists* as generally as those who would set up themselves for *Christ*, or the *false Christs*, *Enemies* to *God's Christ*, the *twofold Unction*, *Regal* and *Sacerdotal*. Nay, which makes more for our purpose, such I say amongst our *transfigured Reformed*, are in a considerable measure more properly *Antichrists* than those of the *Church of Rome*, they are so imbittered against; because pretending greater *Zeal* for the *Gospel*, to more enlightned and spiritual Understandings, greater purity in *Ordinances*, to the *Scripture* and *Priestliness* for their sole *Rule* and *Pattern*, and to cast off all humane irruptions in *Doctrine*, *Discipline* and *Worship*: The *Romanists*, by far more modest, they derive all (as they say) from the *Donation* of *Christ*, whatever is alleg'd to be the *Popes Prerogative* or *Right*; but these run to their *Rabble* as the source of all *Civil* and *Sacred Authority*; and for one *Antichrist* the *Papists* set up, these set up *Legion* almost: and to Demonstrate the natural averseness of the *Mob* to all that's *Divine*, *Holy*, and just, and that it's only and solely the *Work of Providence*, when by chance, and that very rarely, they close with the right side, what *superlative fondness* do they express to their own *Productions*, their own *Creatures* indeed ever when most *Monstrous*, *Deformed*, *Worthless*, *Wicked*, *Bloody*, *Merciless*, *Tyrants*, *Debauched*, *Treacherous*,

Impious, Sacrilegious, Atheists, Hypocrites, Enemies to all Mankind, Falsifiers of all their Oaths, Promises, Protestations, Instruments of Government, Pacta Conventia odious to God, Angels and all good Men, &c. in comparison of what they do even to the best of Princes Men of Gods own Choice, and after his own Heart, most Religiously devoted to his Service, and Promoters of his Honour and Glory, and tendring the Publick Good and Prosperity of their Subjects, as if their Natural Born Children. This is verifiable from the Sacred Scriptures themselves, from all History and daily experience. So naturally is Carnal Legion averse to all that's Righteous and Good, that indeed one would be tempted to think that Spiritual Infernal Legion were become Incarnate or Transform'd into Men, whosoever its sure they Inspire their Rancour, Malice and Envy into these Dregs and Scum of Human Race, against Christ by the Copy we may guess at the Original. All this is only a Transcript from the Sin of the Apostate Angels which (saith an old Royalist of the Church of England and a Noble sufferer for Christ and his King) we suppose

to have been a Sin immediately against
 Matt. 12. ' the Son of God, accompanied, or rather
 24. & 31, ' compleated with the Sin against the Holy
 32. ' ly Ghost, in an irreconcilable hatred
 ' and enmity against the Truth, of which they were
 ' in Conscience so fully convinced: Upon Satans
 ' pride and envy at Christs Person, Isa. 14. 12, 13, 14.
 ' 15. did follow his Malice and Hatred of Christs
 ' Truth, Job. 8. 44. even the Eternal Gospel of
 ' his Incarnation, Job. 14. 6. Rev. 14. 6. as ordain'd
 ' of God in Humane Nature to be the Head of the
 ' Angels, Eph. 1. 22, 23. United to the Body of the
 ' Church, Eph. 1. 10. which Malice and Hatred of
 ' Christ and his Truth; Satan hath ever since prosecuted
 ' by Bloody Persecutions raised against the
 ' Church by Horrid Blasphemies and Heresies [or Sects]
 ' vented against his Person in his Divinity, his Humanity

manity, and the Offices of his Mediation, [Re-
 al and Sacerdotal] *Mossem's Scion's Prospect*, Ch.
 §. 23. Thus is he perpetually endeavouring to
 undermine the Gospel, and to destroy Christ's Interest
 on Earth, by propating his Malice, and Envy against
 Christ's Mediatorial Government in the World by Innu-
 merable Sects or Heresies, his various Transfigurations, by
 an Outward Appearance of promoting them. Against
 this One Government of the World, that is One Form, his
 one Church, He erects Divers, when Only One is the
 true in respect of Both, and Genuine, and All the rest
 are utterly False and Spurious; and as far as we have
 any Rule to judge by, will for ever be Rejected, Re-
 probated by Him. But one Christ, many Antichrists,
 and Many that follow the Antichrist, and Few Christ.
 Having now stated the Signification or Importance
 of the Word CHRIST, We shall be thereby the
 better enabled to discover who those Antichrists be,
 mention'd in 1 John 2. 22: and whether there be
 any such in these latter times of the Gospel or not,
 and properly come under that Character; the Cha-
 racter of Antichrist we have in this Verse; *Who is a
 liar, but he that denieth that Jesus is the Christ, He is
 Antichrist that denieth the Father and the Son.* I con-
 sider this Text is usually urg'd against those who de-
 ny the Doctrine of the Trinity, or deny the Divinity
 of the Son and of the Holy Ghost; but Strictly speak-
 ing or Grammatically, He is not in this place call'd
 Antichrist who is an Opposer of the Trinity, for here
 is no mention of the Holy Ghost the Third Person,
 (but as Mr. Weldon observes) He who
 denieth the Father or the Son, or that
 denieth Jesus to be Christ, the Anoint-
 ed One, viz. Kings, and High-priest over the
 Kingdom of Household of God. So that they who deny
 the Regal or Sacerdotal Powers, which are the Donation
 terminis of GOD the Father unto GOD the Son,
 in quoad hoc deny the Father and the Son, the Donor and
 Possessor;

Orig. Dom.
 c. 8. s. 5.
 §. 7, 8.

Possessor; and they who deny *Delegation* of these Powers by the Son, or as an *Emanation* from Him to those whom he hath invested with them as a *Perpetual* and *Standing Ordinance*, in the *Administration* of his *Mediatorial Kingdom* in the World, to be continued, transmitted by a *Rightful, Legal, uninvadable Possession*, denies *Jesus* to be the *Christ*, the *Foundation* of this *Twofold Union*; and consequently denieth the *Father* and the *Son*, and is a *Liar*, because he maketh *God*, in his *Faithful Oath* of *Donation* unto his faithful Son, a *Liar*; and he that denieth *Rightful Kings* and *Priests* to derive their *Authority* from *Christ*, in consequence of those *Laws* of *Primogeniture* in the *State*, and *Consecration* by *Persons Successively Authorized* thereunto in the *Church*, grounded upon *God's Word*, and *Unalterable* by *Man*, without incurring the highest *Displeasure* of *God*, by involving himself in the most heinous guilt; thereby invading the *Prerogative* of *Christ*, and, as far as in him lieth *Detroning* him from his *Regality*, and *Degrading* him of his *Priesthood*, is both a *Liar* and an *Antichrist*, and sets himself above all that is called *God*, 2 *Thess.* 2. 4. above the *Trinity* it self, and in particular denieth the *Father* and the *Son*. That this is the true Sense of the *Apostle*, I think needeth not to be proved by any farther *Arguments* or *Mediums*, That there were those who denied *Jesus* to be *Christ* in the Sense urged, might easily be proved if required by the *Judaizing Hereticks*, and is sufficiently intimated by the *Apostles* *St. Peter* and *St. Jude*, of Those who despised *Government* — and spake evil of *Dignities*. — who denied the only *Lord God*, and our *Lord Jesus Christ*, despised *Dominion*, and spake evil of *Dignities*. And all this *Apostacy*, *Opposition* to *Christ*, *Antichristianism*, meerly to prosecute their own *Worldly Carnal Interests*, to gain the *Government* of the *World* into their own hands, that they might wallow in their *Lusts* without

2 *Pet.* 2. 10.

Jud. 4. 8.

without any *Restraint* or *Controul*. But blessed be the *Mercy* and good *Providence* of our *God*, these *Antichrists*, these *Deceivers*, as *crafty* and *subtle* as they are in their *Conduct* and *Transfigurations*, yet they are discoverable to *Persons* of *Reflection* and *Consideration*; their *Marks* are *Indelible*, they can't conceal themselves so closely, but *Sober* and *Sincere Understanding Christians* may by *God's Grace* presently see thro' them, and discern them; they are all *Carnal*, *Worldly* all over, *their very wisdom is earthly, sensual, devilish*. *Jam. 3. 15. Their love of the World*, [their indefatigable *Diligence* to gain *Wealth* and *Estates*, by all *sordid, wicked, ungodly Means* and *Methods*] 1 *Joh. 2. 15. Their Lasciviousness* and *Luxury*, the *Lust* of the *Eye*, their *intolerable* and *boundless Pride*, accounting all, but their *Own Party*, *Reprobates*, and as the *scum* and *Vermin* of the *Earth*, infallibly demonstrate them to be what they are; and *None* of these *Principles*, without some of those *Marks* of the *Beast* upon them, even of those *reputed* to be the very *Best* amongst them: So infallibly do their *Principles* and *practices* prove each other; the *One* being *Calculated* for the *Other*, each the *Cause* or *Effect* of the *Other*.

I might have added a great many more *Arguments*, to clear up the *Truth* of what I have just now advanced and asserted, and to *Demonstrate* the *Unscripturalness* of these our *Sectaries Antichristian Principles*; but having, I hope, most deservedly and satisfactorily already fixt that upon them, with which they have most unjustly, and maliciously, and slanderously blackned the *Church of God*, to the *Perversion* and *Ruine* of *Multitudes* of *Souls*, and hereby discovered and manifested them to be the *Seed of Satan*; that *False* and *Lying Accuser*; and literally *Antichristian*; in particular in this last Paragraph, in Reference to *Christ's* Offices of *Priest* and *King*, and in divers other *Respects* in the preceding *Discourse*, (For there are many *Antichrists*, 1 *John 2. 18.* that in many and various

ways

ways oppose Christ, as all the Sects and Heresies do some his Person, some his Offices, some his Ordinances some his Precepts; yet all Antichrists, really and truly such. They his Enemies, he theirs, directly opposite each to other; as they oppose and set themselves against Him; so the time shall come that He will consume them with the Spirit of his Mouth, and shall destroy them with the Brightness of his Coming, (2 Theff. 2. 8. that is, shall pass the Sentence of eternal Damnation on them) and Invaders of them, and consequently under the most Gross and Spiritual Infatuation that ever any Sectaries have been since Christianity, under the Mask, Pretence and Transfiguration of a most Ardent Zeal for Christ, for Purity of Ordinances and Holiness and yet all this while his most embitter'd Enemies and what demonstrates the Diabolicalness of their Delusion, and the just and manifest Judgment or Hand of God upon them, for their transcendingly provoking Wickedness, and damnable Hypocrisy, their Obstinacy, Insensibility, Spiritual Pride and Glorifying, Self-security without any plain Scripture on their side; but sheltering themselves under the most Obscure Prophetical Texts and Passages altogether out of the reach of their Capacities, which by their studied Wrestings and Distortions, they stretch and withdraw to their own Corrupt Sense and Carnal Designs, contrary to innumerable Plain and Obvious Texts; which to Godly, Sober Spiritually-discerning Sanctified Spirits, should and ought to be the Comments and Illustrations of the few and intricate; hereby proving themselves to be Impostors, Deceivers, and the Emissaries of Satan, and Underminers of that Gospel, they would have others to believe they so zealously promote; Apollyons and Abaddon, Destroyers and Murtherers of Mens Souls, and hereby propagating and enlarging the Kingdom of Darknes, of their Father the Devil, that Lyar and Murderer from the Beginning, that Archetype of Rebellion, and Primitive Usurper, and by so much the more

pernicious to the Church and Kingdom of Christ, than
 Jews, Turks and Heathens, and consequently more
 wicked, whose Endeavours the Devil seemeth to lay
 out, as useless and unsuccessful, finding no Method
 so prosperous for him as his transfiguring himself in the
 persons of these Members of his Sham-christians, Mi-
 nisters of the Gospel and Ministers of Christ in dis-
 guise, whose dissembled Zeal proceeds no farther
 than their own Native Soil, to pervert true Christ, not
 to propagate their New lights and Gospel amongst the
 Heathens and Infidels; or as they bellow out continually
 amongst those who groan under the Yoke of Anti-
 christ, properly so call'd in their Sense; nor with the
 least thought that way, till forsooth they can get the
 Mastery and Empire first at Home, and be in posses-
 sion of Magazines, Fleets, Trains of Artillery, and Le-
 gions of Armed men; and contrary to Christ's and the
 Apostles Method of Converting the World, drive
 the Gospel into Mens Heads with Battle-axes and
 Hammers, Turk-like and Antichristian-like; against
 which Method, from their First Risings up, they
 have so zealously enveigh'd, (a most convincing and
 infallible Argument of their impudent Hypocrisy,
 and of their Mission from the Devil and not from
 God, of their being Acted by the Spirit of Error, and
 not the Spirit of Truth, the Spirit of Peace, and Love,
 and the Spirit of the ever Blessed, Merciful, Meek and
 Benign JESUS. Having, I say, from the Word of
 God, and facile Natural genuine Deductions from thence
 shewn the Nullity of these Sectarian Missions and Mi-
 nistrations, particularly of the Anabaptists (who of
 late, I must and do confess, make the nearest and
 most plausible Advances or Pretences to the Primitive
 Form of a Church, of any of our Dissenters whatever,
 and are the Master-piece at present of Satanical Trans-
 figuration amongst them, and most likely to be a Tem-
 ptation and Stumbling-block to many weak and waver-
 ing Christians; but for all that no more a True Church

nor

nor genuine Ordinances, nor the True way, than Satan Transfigured is (an Angel of Light) Prov'd those, I have had to do with at least, to be Antichrists, refell'd their Arguments from Extraordinary Vocation, presence of Immediate Gifts and Teachings, Enemies to Christ's Regal and Sacerdotal Offices, and in general to his whole Oeconomy, or the Christian Dispensation; let them pretend what they will in their Apologies, Confessions of Faith, let some Particular Persons among them Write, Profess, Protest what they please, Recant, Forswear, &c. I am resolv'd to give no Credit to them, so long as they maintain and persist in their Separation upon the Grounds they commonly urge, no more than I will believe a Jesuit, or the Devil himself; I'll look upon all their Refinements, Alterations, New-modellings, Retractions, only as Gildings, Varnishes, and Sweetnings and Mollifyings, as the Painting of a Rotten-post, &c. meer Transfigurations, Artifice and Trick: And for this my Conduct, Measures and Judgment upon them, I have the Holy Scriptures, Christ, the Apostles, my Reverend Forefathers in the Faith, Church History, and daily Experience, and even Conversation with themselves, and their own Practice. I am sensible what some of their most Celebrated Writers have said, (but chiefly in truth I believe in their own Personal Behalf) which because they are crafty, in common Prudence I am bound to have a jealous Eye upon them, to stretch Charity to the utmost as far as consists with Prudence, and I ought not to go further; and I find it only the effect of Craftiness and Subtily, chiefly if not wholly to Amuse, and thereby the more successfullly to Deceive. All (in respect of the whole Body or Party) nothing but Transfiguration. We have many Monuments of their Conduct and monstrous Opinions Abroad and at Home (here I mean our Apostolical Successors, the Anabaptists more particularly). They seem to Alter, Retract, &c. but it's nothing but Vamping, Refining, Transfiguring; because

because they find the World more *discerning*, and less
easy to be impos'd upon, therefore they think it
highly imports them to grow more *Cunning*, and to
read their *Nets* more *dextrously*. I am aware how
some of them have *New-moulded* some of their *Do-*
ctrines, and *Discipline* too, as to the *Millenium*, as may
be seen in *Thomas Grantham*; as to *Dominion* being
founded in *Grace*, they have given that a *New Touch*;
as to *Immediate Teaching*, and the *Promises* and *Gifts*
of the *Holy Spirit*; as to *Unordained Mens Preachings*;
and to render their *Sect* more acceptable to the *Mem-*
bers of the *Established Church* of this *Nation*, and to
run down the *Presbyterians*, *Independents*, and other
Sects, and to get the *Start* of them, they begin to
have their former *Arguments* from *Extraordinary Vo-*
cation, *Private Impulses*, and urge *External* or *Outward*
Location, and boldly call themselves the *Successors* of
the *Apostles*, and set up for *Episcopacy*, only for *Mo-*
desty sake they call their *Bishops Messengers* (without
any *Conjuring* we may easily see what they aim at,
give them but a *Lucky Hit*, a proper *Juncture*, and
you shall see them seize our *Cathedrals*, and the *Epi-*
scopal Dignities with all their *Revenues*, for all their
present exclaiming against *Tithes* and *Pluralities*, as
some others once did before them) as may be seen in
Tho. Grantham. But all this *Sham* and *Transfiguration*
will, a *High-kick* calculated for their *Long-long groaned-*
or-Dear-Jubilee-Millenium, *How long, &c.* for no other
end but to *Destroy* the *Church of Eagland*, and that
only to seize the envied *Sweet-morsel*, and to *careß*,
crease and *pamper* themselves upon *Her Revenues*, the
greatest *Eye-sore* to our *Longing*, *Gaping Saints*. I
confess and readily acknowledge their *Model* of *Go-*
vernment, in some respects, is more plausible and more
conformable to *Scripture* and *Antiquity*, than that of
Geneva or *New England*, and if not obviated in time
by the *Mercy* of *God*, the most dangerous *Affault*
against the *Church of England*, that ever *Satan* hatcht
amongst

amongst us yet; especially considering how easily the People have been impos'd upon by such like *Resemblances, Verisimilitudes* and *Transfigurations* in former *Ages* of the Church, as in the *Reigns* of the *Novatians, Arians* and *Donatists*, who chiefly gull'd the People, by retaining all the *external Resemblances* of *Episcopacy, Liturgy*, and other *Ordinances* and *Rites*; But because all these *Transfigurations*, and *Grantham's Sham-Miracles*, may be refuted by what is already said in the fore-going part of this *Discourse*, I think it not material, to enlarge any farther upon them at present, but shall hasten towards a *Conclusion*, by dropping a few *Animadversions* upon their *Munster-Millennium*, or *Fifth-Monarchy*, to shew how incongruous this gross and carnal Notion of our *High-flown* and *growing Sect*, is to the whole Spirit of *Christianity*, and justly odious. and to be abhorr'd by all true Christians, and ought to be banish'd out of *Christendom*, and sent home again over the *Hell-spout*.

As to this *Fifth Monarchy*, or the *Personal Reign* of *Christ* upon *Earth*, I think it may be sufficiently confuted, by what hath been already spoken, as to the *Original* of *Dominion*, and in *Vindication* of *Kingly Government*, or *Monarchy*, as immediately deriv'd from *Christ*, *King of Kings*, and *Lord of Lords*. That *Christ* is really *King of Kings*, and *Lord of Lords* this is readily granted: But that all *Civil Power*, particularly *Monarchical*, is *Originated* from the *Beast*, from the *Dragon*, or the *Devil*, is *Blasphemous*, to say that *Civil Magistracy* or *Monarchy*, is inconsistent with *Christ's Kingly Office*, is directly contrary to the *Tenour* of *Scripture*, to *God's Covenant* made with *Abraham*, renew'd with *David*, and then in particular with *Christ*, the *Second*, the *Spiritual*, the *Heavenly David*, as hath been prov'd; and thence, to be continu'd (as Sworn by *God* himself) together with the *Priesthood*, or *Evangelical Ministry*, to the

Consummation of all Things; to our very Creed, wherein we profess, according to the same Scriptures, that we believe *that Christ sitteth at the Right Hand of God, as King and Priest, dispensing both the Powers to his Deputies, for the Regiment of the World.* Now no-

Weld. Orig.
Dom. c. 8. §.
5, 6, p. 125.

thing can be more contrary to this Oath and Covenant of God, for the perpetual Establishment of Kingly Government in the World in general, and in the Church, or under the Gospel in particular, than the Abolition of Kingly Government; nay, even to the Kingship of Christ himself, the Glory whereof, was to be visibly manifested, chiefly in his being the Supreme Head, or King of Kings; the Exercise or Administration of which Power, for certain, he hath not exerted on Earth (so far as we are able to know) but by his Deputies, and those Kings, or none; so that to Abolish Kingship upon Earth, is in effect, to make God perjur'd, and to Dethrone Christ, or render his Legality insignificant, and an empty Title, or infinitely less Honourable, by the Abolition of it, than by its continuance, and perpetual Establishment and Existence. Besides, upon the Quinto-Monarchian, or common Millenarian Supposition of Worldly Kingship, as exercis'd by Men, in its own Nature, being inconsistent with that of Christ; and in its own Nature evil; Christ's, and his Apostles Precepts of, and exhortations unto Submission and Obedience to them, as God's Ordinance (as hath been prov'd) would be unnecessary, and an intolerable Yoke and Hardship, especially, when in time, the Christians, with the ordinary Concurrence of Providence, could so easily have asserted their Liberty, and freed themselves from such horrid Slavery and Miscarriage, as their passive Obedience expos'd them unto. Our Blessed Lord commands us to render unto Cesar, the things that are Cesar's; a plain and evident Acknowledgment of something due unto Kings, which could not be

but by the *Law* of God : If you say *Nature*, it turns to the same ; for nothing can be due unto Kings, quatenus Kings, but by the *Law* of God ; nor could there be any such Order amongst Men, but by his Appointment ; and where any thing is due from us, to another, *Conscience*, that is, the *Law* of God written in our Hearts, dictates and commands us to pay it. So that it's demonstrable, from these Words of our Saviour, that He came not with any Design to Abolish Kingship, or to free the World from Subjection, to Civil Magistracy ; nay, on the contrary, to Establish it, Enlarge it, and to enforce our Obedience and Submission unto it, with a more severe Sanction than ever ; and as his Precepts were not calculated for a limited time, but to be of perpetual Obligation to the End of the World ; so that in particular, of rendering unto Cesar, the things that are Cesar's ; that is, of obeying our Rightful Princes, good or bad, Christians or Idolaters, was to be of perpetual Obligation too, so long as Kingship should continue in the World ; and that is, as God swore unto Christ, the Second David, so long as the Sun and Moon should endure, or continue to bear Witness to that Oath of God, by his Holiness, and that most solemn Covenant, that there should never be wanting a Race or Succession of Earthly Kings, ' to sit upon the Throne of David ; which Name of David, is secondarily conferr'd upon all Christian Kings ; as all Rightful Kings, without the Consideration of their Religion, were, and are taken into the Name of Elobim ; were, and are (ever since Christ's Ascension) Inseparably upon his Throne, under the Notion of Elobim, tho' the Title of David be incommunicable unto them. Otherwise (saith the excellent Author, in words to this effect) this Donation of the Father, had been a meer Sham and Nullity, meer Mockery and Illusion ; and he who had all Power in Heaven, and

Weld. Orig.

Dom. cap. 8.

S. 4. p. 16.

Earl

Earth, given unto him, had had no *Throne*, in any manner of Sense, upon *Earth*, tho' by Oath confirm'd unto him; and he had been only a vain Ostentator of his Father's Gift, when he told his Apostles, that all Legal Power *ἐξουσία*, was given him in Heaven and Earth; and if all Power, then Kingly Power, then Power over all Kings, then King of Kings; not King of Non-entities, but King of, or over all Earthly Kings, Kings in Existence, Kings in being, actual Kings, King of a Succession of Kings, to continue even so long as the World and Mankind should continue, so long as Christ himself should continue King, even till Christ should, (after Death, being vanish'd, and the Resurrection accomplish'd, and the Work of our Salvation finish'd) have deliver'd up the Kingdom (which I Cor. 15. 24. he, as his Father's Substitute, now *Oxf. par. in loc.* administ'reth, to God and the Father) and so, first put down all Adverse Rule, *Antichristian*, and all opposite Authority and Power. Otherwise, I say once more, the very Apostles themselves had been false Witnesses of God, concerning his Title of King of Kings; and there had not been Compensation made *Weldon, ibid.* him for the cutting off the Line of his Ancestors (according to the Flesh) from the Throne and Scepter, which by just Descent, was actually his (and so acknowledg'd by himself, as hath been said;) so that, instead of his Fathers, he should have [Adopted] Children, whom he should make Princes [by which word, Priests are taken in as well as Kings] in all the Earth, *Psal. 55. 16.* consult the whole Psalm. Hence these Children (the Seed of the Second David, Christ) Kings, in particular, shall endure for Ever, and sit upon his Throne, which shall be as the Sun before God, *Psal. 89. ver. 36.* and we find this, or their Thrones, call'd the Throne of David, *Jer. 30.* But they shall serve the Lord their God,

and David their King, whom I will raise up unto them. Tho' David had been dead for many Years, yet God promiseth here to raise up a David unto them, and this, with relation to Christ and the Gospel-times, and in consequence of his former Oath, and Covenant with Christ. So, with reference to this Kingdom of Christ, we find God speaking thus by his Prophet Ezekiel, and I will set up one Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my Servant David, a Prince among them, I the Lord have spoken it, Ezek. 34. 23, 24. Which is repeated again, Chap. 37. 24, & 25. And my Servant David shall be their Prince for ever. So in Hosea, it is said, Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, &c. So that, in particular, we find Christian Kings Adopted into the Name and Power of Christ, by whom alone (where Christianity is professed) he administretb his Temporal, Earthly Dominion, and from these last Texts, we ought to make this Inference, that the Sincerity of Religion, and of the Fear of God, is inseparably enjoin'd with Loyalty and due Submission unto David, the visible and Temporal, Earthly Representative of Christ; No sincere Fear of God, without Honouring the King; a certain Mark and Criterion of Religion, pure and undefil'd, and free from Carnal, Worldly, Antichristian Mixtures and Alloy; where there's no Honour of the King, there's no Fear of God, all is nothing but whining and hypocritical Cant, Imposture, Illusion, and downright Antichristianism, or Rebellion and Opposition to Christ. Besides, according to these Anabaptistical-Millennarian Fifth-Monarchy-Principles, Suppositions, that Kingship as exercis'd by Men upon Earth, is Antichristian, opposite to Christ's Temporal Kingship, it will follow that Christ hath been, for these Seventeen Hundred Years, without a Throne, and hath exerted no visible

Acts of his *Kingship*, all this while, contrary to the
 avow'd Experience of all true *Christians*, which is
 most utterly false, and hath no *Children* whom he hath
 made *Princes* in all *Lands*, which can never consist with
 his *Providence*; the Administration of which, by the
 Donation of the Father, is wholly and solely com-
 mitted into his Hands, (which is most errant down-
 right *Blasphemy* and *Atheism*) and supposes him, to
 leave the People to their own Governance, (Let the
 Lord, the God of the Spirits of all Flesh, set a Man over
 the Congregation, which may go out before them, and
 which may go in before them, and which may lead them
 out, and which may bring them in, and the Congregation
 of the Lord, be not as Sheep without a Shepherd, Numb.
 27. 16, 1.) without a Shepherd; or, as the careless,
 foolish *Ostrich* lays her Eggs, Job 39. 14. Now the visi-
 ble Administrator of this Providence (for the People)
 is declar'd to be the King, and the Wisdom and Good-
 ness of it, is celebrated, and admir'd by *Angels* and
Saints, in Heaven and Earth, Psal. 89. 5. So that
 the same Scriptures that prove the Temporal Kingship
 of Christ, the same Covenant with *Abraham*, renew'd
 with *Jacob*, and *David*, and Christ, in particular,
 informs us, That Kingship, administred by Men, is
 of Divine Original, approv'd, and expressly Covenanted
 for by God; and that, by an everlasting Cove-
 nant, nay, even the Gospel-Covenant, as a grand In-
 stance of Divine Favour and Blessing; and that to
 deny it, is *Blasphemy* and *Antichristian*; to oppose
 it, resist, endeavour to extirpate it, *Antichristian*, and
 damnable too, if the *Apostle* speaks truth, for to mol-
 lify the word *Κεῖρα*, Rom. 13. 2. and to force, and
 wrest it, to signify a less Punishment than *Eternal*
damnation, is, to bely the Spirit of God; and *cadem*
scere Scripturarum, as *Tertullian* somewhere expresses
 it, to murder the Scriptures, and to encourage *Assassi-*
nates and *Villains*, to Out-brave Hell, and to defie
 God to his Face, and to lessen the Heinousness of that

Guilt which terminates upon the very Person of *Christ, the King of Kings*, as if all the *Danger*, and the *worst* of it, was but a *Haltar* or an *Ax*, which Multitudes of *Rebels* frequently escape, and so do not receive this *Damnation*; which Sentence of the *Apostle*, by this means, would be *false* oftner than *true*. No! Let not these *Hammers* and *Battel-axes* flatter themselves, (tho' *blest* be *God's Providence*) they frequently meet with their just *Demerits* in this *Life*, for the *Terrour* of others, as divers of these *Miscreants* have done, they shall receive infallibly in the *great Day of Judgment* (unless averted by *Repentance*) *Eternal Damnation*, as certainly for their *Rebellion*, as for any other *Crime* of what Nature soever.

They may escape Men, but can never escape the *Vengeance* of *God*, unless by a *sincere Repentance*, a particular *Repentance* for their *Resistance* of *Regal Authority*, as certainly as for *Final Apostacy*, or for *Ripping up* of the *Bowels* of their *Mother* that bare them, or for *Worshiping* the *Devil*, or calling *Jesus Accursed* (except *Repentance* thro' the *Merits* of *Christ* can save them) and that most justly too, according to that of our *Blessed Lord* unto *Peter* upon his cutting off the *High-Priest's Servants Ear*; all they that take the *Sword*, that is to smite or resist *Lawful Authority*, shall perish with the *Sword*, shall suffer *Eternal Damnation*, be sentenc'd unto it by *God*, as resisting his own *Ordinance*, (*Matth. 26. v. 52.*) that is Those very Persons whom *Christ* trims, ὁ λόγος λέγει, they are *Elohim* Gods, who made them, who created them in his own *Image* by giving them

Weld. Orig.

Dom. c. 11.

P. 152.

Dominion, the just *Right* of *Elohim* Communicable only by *Elohim*. See

Joh. 10. 34. from whence our *Blessed Lord* proves his own *Deity* or *Divinity*; for if *They* that is, *Kings*, who are his *Creatures*, made by him are *Gods*, much more true it is that *He* that created

the

them in his own Image is *Elohim*; so that if to resist them who are *Elohim* Gods, is to resist him who made them such, that is to Fight *against* God, and if this be not a *Damnable Sin*, then we are to seek and to know what is. A Demonstrative argument by the way that *Kings* receive not, or derive their Power from the *People*, because the *People* cannot impart or annex Divinity to their Persons; and withal that *Earthly Kingship* can't be a Derogation from the *Kingship* of *Christ*, because deriv'd from him immediately from the very beginning of the World at the Worlds Creation before his Incarnation, and what could not derogate from him as God, cannot as God-man, and the great Mediatour between God and Man, especially since no Texts of Scripture can be produc'd to prove that *Kingship* as exorcised by *Men* was null'd or abolish'd upon his entering upon this Office; and since it's apparent, He that when actually upon Earth before his Passion and Resurrection, commanded Subjection unto *Earthly Powers* and *Authorities*, as likewise his *Apostles* afterwards, which shew that *Kingship* was not to be abolished, or Subjection unto them to be denied or withdrawn upon any pretence whatsoever, and that it was no part of His coming into the World to Dissolve the then Rightful Governments in the World by *Kings*: So far from this that He acknowledges their Authority, even whilst he was conversant in Human Nature to be from God, that is from himself, as *Matth. 22.21*. Their *Jura Majestatis Rights* and *Prerogatives* he infers from their Coin which bear their *Superscription*, and particularly the then *Roman Emperours*, and Commands that *Taxes* and *Tributes* should be paid unto *Cesar*, *Render unto Cesar the things that are Cesars*, and by so doing, you *Render unto God the things that are Gods*, whose Image *Cesar* bears, as the *Triumphant-Money* bears *Cesars*: So that our Savi-

Weld. Orig.
Dom. c. 11.
p. 155.

our affirms here, *That Cesar requires it not in his own, but in the Right of God*, [as his Deputy, his Image and Representative, and having Gods Authority to demand it.] Nay more than this, He owns the Right of Cesar to be from God by his own Act of paying Tribute when demanded of him, when he needed not to have done it, as we may see, *Matth. 17. 25.* Of whom, saith he, do the Kings of the Earth take Tribute? of their own Children, or of Strangers? St. Peter replies, of Strangers? Jesus answereth, *Then are the Children free.* Concluding from thence, that himself was under no obligation to pay it, as being the

Son of him in whose right the Tribute was due, not as being *Tiberius Cesar's* Son, but of God, to whom by Cesar, the Tribute was due debt. And all this Submission and Obedience of *Christ* walking by his own Rules, was to leave us an example for our imitation: This is *Christian Doctrine*, and an instance of *Passive Obedience* in the highest degree, paid by him who could have Commanded Legions of Angels for his Assistance, could have dissolved all the Powers in the Earth with one

Id. ibid. & p. 156.

breath of his Mouth, even when most justly provok'd, whilst *Herod, Pontius Pilate*, the High-Priest and the People of the Jews were gathered and confederated against him, yet he refused it; He quitted his Life to preserve his Obedience, to preserve his own Ordinance and the Honour of his Religion inviolable. So that hence it follows infallibly, that to resist lawful Authority, *vi & armis*, is *Antichristian, damnable, and Diabolical*, and that those who do so, cannot be *Christians*, and that Teach Men to do so, cannot be the Ministers of *Christ*, but the *Emissaries* of the Devil.

And this will appear to any that have the least grain of Sense or Honesty from the constant Tenor of *Christian Doctrine*, or *Christianity*, as being directly opposite to all such *Inhuman* barbarous Proceedings.

Let any one *Reconcile* this Doctrine of *Resistance* with that of the *Beatitudes* in the Fifth of St. Matthew, if he can, and then I'll yield that he may reconcile *Christ* and *Belial*, the *Gospel* and the *Alcoran*. Let any one produce me a *Saint* of this Character, a *Saint* and a *Rebel* at the same time, and I'll engage to shew him a *Saint*, one of Gods *Elect*, and especial Favourites in Hell Torments it self, and for ever sentenc'd to the *Eternal Flames*. Reconcile if they can, this *Resistance* upon any pretence whatsoever, to procure the greatest Good, and to avert or avoid the greatest of Temporal Evils imaginable, with that precept of our Blessed Lord: But I say unto you, that ye Resist not evil, but whosoever shall smite thee on thy right Cheek, turn to him the other also, Matth. 5. 39. and with that of the *Apostle*, of not doing Evil, that Good might come of it; or, with the Obligations of Suffering, when call'd unto it, for Righteousness sake, ver. 10. or for Christ's sake; and with that of the *Apostle*, Rom. 12. 17. Recompence to no Man Evil for Evil [much less to the created Elobim, Christ's Aointed, as all Rightful, tho' Persecuting, tho' Idolatrous Kings:] and to that of ver. 19. Dearly Beloved, avenge not your selves, but rather give place unto Wrath; for it is written, Vengeance is mine [and belongs to those only who are deputed by God, and Christ, for that very end, amongst others, and not to private Persons, not to Villains, calling themselves Saints:] and so that of ver. 21. Be not overcome of Evil, but overcome Evil with Good: and that of 1 Pet. 3. 9. Not rendring Evil for Evil, or Rail- ing for Railing; [doth not such Behaviour better agree with Saints, and the Spirit of Christian, than Murder, Fire and Sword, and all the horrid Effects of an Unmerciful, brutish War?] knowing that hereunto ye are call'd [by Christ, that by manifesting your Love and Allegiance to him, by suffering cheerfully for his sake] ye should inherit a Blessing, the

the Reward, the Glorious Crown of Martyrdom. Reconcile this Hell-born Doctrine of Resisting and Detroning of Kings: I say again, upon any possibly conceived Pretence whatsoever, with the Patience of the Saints, with that inoffensive Peaceable Temper and Behaviour which is enjoynd all Christians; see Rom. 12. 18. 14. 17, 19. Gal. 5. 19, 20. and v. 22, 23. Heb. 12. 14. Jam. 3. 17. 1 Pet. 3. 10, 11. Reconcile it, I say, with Christian Meekness, Matth. 5. And to cut off all Colours and Pretexts for Rebellion, and forcible Resistance against Rightful Kings, and Magistrates, observe heedfully that of our Lord, Luke 12. 49, 51. and see what portion he hath allotted for his Children: I am come, saith he, to send Fire on the Earth, and what will I, if it be already kindled? Suppose ye that I am come to give Peace on Earth? I tell you nay, but rather Division, Afflictions, Tribulations, Crosses, Persecutions, were to be the frequent Exercise of all those who sincerely profess the Gospel of Christ, and what Christians should be in constant Expectation of, and prepared to receive with Patience, and therefore obliged to take up their Cross, to run all hazards of Life, and Losses, &c. when they took upon them this Profession; so that to avoid them by Resistance, and repelling Force by Force, is in effect to turn Renegade, and Apostate from Christianity.

Reconcile if you can this your Battle-axing with that of the Apostle to the Hebrews, Ch. 12. Take therefore in good part the chastisement of the Lord, for whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If you endure chastening, God dealeth with you as with Sons; for what Son is he, whom the Father chasteneth not? But if ye be without chastisement, whereof All are partakers, then are ye Bastards, and not Sons. I say, reconcile your Rebellious Practices with these Texts, or else own your selves Bastards, or what is equivalent the Children of Abaddon and Antichrist.

Recon-

Reconcile Your Smiting-work, with that Trust, Confidence, Dependence on, and Resignation unto God's most Gracious Providence, and All-wise Disposal, that Christians ought to put in practice under all Fiery Trials, Tribulations and Persecutions; the Lord knows how to deliver the Godly out of Temptations [Trials and Distresses] 2 Pet. 2. 9. and to reserve the Unjust [Persecutors and Tyrants, Oppressors of Good-men] unto the day of Judgment to be punished [not before the day of Judgment to be call'd to an account, murdered or deposed by Butcherly-Saints, or Bow-string-Saints. Reconcile this Resistance again if you can, with the Practice of the Saints in the Old Testament, particularly with the Glorious Example of David, even God's Anointed King, in his behaviour towards Saul a disobedient Prince to the express Commands of his God, by his Prophet Samuel, rejected by God, that murdered the Priests of God, that sought to take away the Life of God's Anointed, Captain of his Hosts; who had all the specious Arguments that could be from the Law of Self-preservation, from Saul's being a wicked, profligate, and most unjust Persecuting Prince, and rejected by God; yet pronounce it a Guilt that deserved death to slay Him, because the Once Anointed of God, 1 Sam. 24. Reconcile it with the Behaviour of our Blessed Lord Himself if you can, who upon all occasions, as Mr. Tombes says, voluntarily, tho' not necessitated, resolved to have regard to Rulers of every sort, that he might therein be an Example to us of Subjection. Which is more fully proved by his Answer to the High-Priest, adjuring him Matth. 26.63. by his Confession before Pontius Pilate, 2 Tim. 6. 13. mention'd as imitable by Timothy v. 12. And most of all by His Sufferings even unto Death, in which the Apostle Peter 1 Ep. 2. 21. tells us, that Christ also suffered for us, leaving us an Example, *ὑποτάξας*, a Copy or Written Description, or Impression,

Saints no smiters, p. 47.

' sion, that ye should follow his steps; and this is applied
 ' as an Argument why they should submit them-
 ' selves to every Ordinance of Man for the Lord's
 ' sake, not meerly out of fear of Punishment, but
 in [Conscientious] Obedience, proceeding from Con-
 science, or a sense of Duty impressed by the Spirit
 of God upon the Hearts of all sincere Christians, the
 acting contrary whereunto would be a conviction
 of Guilt, and a sentencing our selves thereupon to
 eternal Torments, and over and above, a wilful *Vi-*
olation of, and ' *Repugnance* unto Christ's [positive ex-
 press] Commands, or Conformity to his Pattern,
 Tombes and these humane Ordinances are na-
 Saints no smi- med to be Kings, Governours sent by
 ters, p. 47. them. Reconcile now Rebellion and for-
 cible Resistance to the Doctrine or Example of our Blef-
 sed Lord, if you can, or let all the Church of Christ
 judge whether this Practice be not damnable and An-
 tichristian. If this be not the Reverse of Christianity,
 or Antipodes unto it, Apostacy from it, Despising and
 Trampling upon the Precepts and Doctrines of
 Christ God-man, the Object of Christian Faith, the
 Grand Model of Christian Practice of Conformity, the
 greatest Despight that can be done to Christ's
 Mediatorial Kingdom, and a meer Burlesquing and Ri-
 diculing of the Gospel, the greatest Affront to the Saints
 and Martyrs, then nothing can be so. Is not this
 Consecrating of Daggers, Protestant-Flails and Scythes,
 making Murders, Assassinations, Rebellions, Depredations
 Meritorious with a Vengeance; is not this to recom-
 mend Roguery, Villany, Theft, Violence, and all manner
 of Wickedness, as the Grand Marks, Characters, Tests
 of Saintship, and Perjury, Treachery, insatiable Avarice,
 or Coveting our Brethren's or Neighbour's Goods, the
 immoderate love of the World, Grandeurs, Vanities,
 Pumps, &c. as Signatures of Grace, and Loyalty, Zeal
 and Affection to King Jesus? Let them reconcile it
 they can the Works of the Flesh, Hatred, Enmities, Va-
 riance

ance, Wrath, Strife, Seditions, Schisms, Divisions, or
 Actions, Murders, and the like, Gal. 5. 20, 21. with
 the fruits of the Spirit, Love, Joy, Peace, Long-suffering,
 Gentleness, Meekness, v. 22, 23. with that of the
 apostle James 3. 17. wherein he tells us, that the
 Wisdom that is from above, is first pure, then peaceable,
 gentle, easily to be intreated, full of Mercy and good fruits,
 without partiality, without Hypocrisy: and then the next
 Verse, that the fruit of Righteousness is sown in
 peace of them that make peace: with that of the
 apostle to the Hebrews, 12. 14. Follow peace [if it
 be possible as much as lieth in you, live peaceably
 with all Men, Rom. 12. 18.] with all Men; and that
 of St. Peter, 1 Pet. 3. 10, 11. He that will love life [the
 present, or that which is to come] and would see good
 days [live comfortably in this life, and enjoy the
 blessing of a good Conscience, and keep a constant
 calm, and serenity in his Breast, without which all
 the comforts of this Life are ill-grounded] let him
 seek peace [by all lawful, honest, Christian Measures
 and Methods] and ensue it: By having [and shewing]
 compassion, by being pitiful [putting on bowels of
 Mercy, by being meek, and poor in Spirit, and being
 a Peace-maker], by not rendring evil for evil —
 but contrariwise good for evil, blessing for cursing,
 exercising Patience, that he may inherit [at length]
 the Blessing, [and receive an ample reward for his
 Christian, meek, humble and patient Behaviour from
 God,] v. 8, 9. Let these Scandals to all Saintship
 urge themselves from a worse Imputation than
 they have affixed upon the Popes of Rome, if they
 can. We who differ from the Church of Rome, and
 these Black and Bloody Saints, have and do account
 the Popes of Rome for these many Ages to have the
 forehead of an impudent Whore, (saith Mr. Tombes)
 When they claim in St. Peter's Right, the
 Universal Monarchy of the whole Church,
 and Superiority above Emperors and Kings; and
 dire-

' directly or indirectly in order to Spirituals, power
 ' to dispose of Civil Governments, to translate the
 ' Emipre, depose Princes, give away Kingdoms
 ' command Emperors to make an Expedition to the
 ' Holy Land, and many more things, as if they
 ' were his Right, as Successor to St. Peter, to whom
 ' Christ promised the *Keys of the Kingdom of Heaven*
 ' not of Earth. If this claim be just, as it is judg'd
 ' to be an *Antichristian, Babylonish Usurpation*, it is by
 ' Parity of Reason more *Antichristian and Babylonish*
 ' for the *Quinto-monarchians*, to challenge the Rights
 ' and Privileges, in respect of Governments, to be gain'd
 ' ed to them under the Name of *Saints*, when they
 ' can shew no such *Donation from Christ*, or any Act
 ' of Acquisition, whereby He obtained it for them
 ' or any Conveyance of it to them, or any *Saint*
 ' till *Christ's Appearing*; see *Luke 22. 30. 1 Cor. 6. 2*

3. *1 Pet. 5. 6. Jam. 4. 10.* Let these *Smiters*
 P. 90. once more reconcile their *Doctrine and Practice*
 of Resistance with the very Existence of
Human Society, with the common Comforts of Social
 Life, the Preservation of Mankind, the Orderly Government
 of the World, with *Property, Publick-good*, the
 the *Independency* of one Nation or People upon another,
 ther, establish'd by God at his *stupendous Division* of
 the *People and Nations or Countries of the Habitable*
World. To this purpose, besides what I have alleg'd
 already out of *Canne, Spittlehouse*, and the *Door of*
Hope, &c. I shall add one Passage out of the *Banner*
of Truth display'd, p. 59. as alledg'd by Mr. *Tombes*
 his *Saints no smiters*, p. 3. 'All the Blood of God's
 ' People is found in *Babylon*: For they (*i. e.* her *Oppressor*)
 ' vil Powers, *Rev. 16. 6.* have shed the Blood of the
 ' Saints and Prophets, *Rev. 17. 6. Chap. 18. 24. and*
 ' 19. 1. *Jer. 50. 14.* now therefore God by way
 ' Retaliation hath ordain'd, that Saints shall be
 ' Instruments by which he will execute his Vengeance
 ' geance upon the Powers of the World, who are
 ' All of them *Murderers*; accordingly God commands

mands his People, (and 'tis their Duty to obey) to reward *Babylon* double, as she rewarded them; yea, and double unto Her all those Plagues, Deaths, and Stripes, that she hath inflicted on you, *Rev.* 18. 6. and they shall give Her Blood to Drink, and she shall be burnt with Fire, for strong is the Lord that judgeth Her. As to the particular discussion of this passage, as full of gross Mistakes as Sentences, I refer the Reader to *Mr. Tombes*, as above-cited, and only Address my self to the business in hand, for which I produc'd them. Therefore I desire these *Saint Hangmen* to Reconcile these their *Murderous Doctrines and Practices* with that Order, *Uprightness and Contentedness* in our several *Circumstances and Stations* of Human Life, which Providence hath placed us in, and which the *Righteousness of Christian Morality* exacts and demands of us, of *Doing as we would be done by*, of *Living peaceably with all Men*, of *Giving every Man his due*, of *Defrauding, Oppressing no Man*, of *Loving our Neighbour as our selves*, of giving Fear to whom Fear, and Honour to whom Honour is due, &c.

But this *smiting-work*, to which this Doctrine incites, is *Wilful-murder*, says *Mr. Tombes*; yea, the most horrible Murder that ever was, except his, who was a Murderer from beginning, *John* 8. 44. or theirs, who *crucified the Lord of Glory*; For it incites to a profess'd imitating and spoiling of all the civil Powers on Earth, even those to whom they are bound to be subject by all the Laws of Religion, Nature, Country and Reason; and to act these things with all extremity, out of imagin'd Zeal for Christ; which, if it be not according to Knowledge, is a Fire of Hell, which will hardly be ever quench'd: and in Prosecution thereof, to smite those who resist them; which must of necessity, be all those who adhere to Civil Powers, who will be, doubtless, the most conscientious

Saints

' Saints on the Earth, and the greatest part of Man
 ' kind, which must needs be Wilful-murder and
 ' Robbery, if they have no Warrant to do it. But
 ' they have none, neither *Rev.* 18. 6. nor any o
 ' ther Scripture, or Revelation of God, that we o
 ' they do know; nor Laws of Nature or Men, d
 ' in the least warrant or permit it, but all coudem
 ' it. And therefore if they should be permitted to
 ' act their Design, (which God forbid) there woul
 ' be more Destruction and Wasting than ever ye
 ' was made by Men since the World began; and
 ' more truly they might be termed *Babylon*, in
 ' whom the Blood of the Saints is found, than any
 ' Civil Powers yet extant: Now Murder make
 ' Persons the Children of the Devil, there being
 ' no Sin more resembling him; *John* 8. 44. *Who*
 ' *ever hateth his Brother, is a Murderer*; and ye know
 ' saith *St. John*, 1 *Eph.* Chap. 3. 15. That no Mur
 ' derer hath Eternal Life abiding in him; therefore
 ' such are no Saints, but *Antichristian*, and the Do
 ' ctrine moving to it, are damnable and *Antichristi*
 ' *an*: *Tombe's Saints no Smiters*, p. 60. As to the
 ' direful Effects of this *Smiting*, he adds, ' That i
 ' tends to produce all the Miseries which *Anareb*
 ' and *Confusion* bring on the World, even to the
 ' Destruction of the Church of Christ on Earth; o
 ' rather, according to the Project they propound
 ' Human Society, if not the Extirpation of Man
 ' kind. For by taking away Civil Powers, Safety
 ' of Persons and all the Comforts of Life are
 ' either taken away or much endangered. When
 ' the Prophet *Isaiab* threatned Calamity to the Peo
 ' ple of the Jews, *Isa.* 3. 1, 2, 3, 4, 5. He tell
 ' them, *The Lord, the Lord of Hosts doth take away*
 ' *the mighty Man, and the Man of War, the Judge, and*
 ' *the Prophet, and the Prudent, and the Ancient, the*
 ' *Captain of Fifty, and the Honourable Man, and the*
 ' *Counsellour, and the cunning Artificer, and the Eloquent*
 ' *Orator*

Orator, and I will give Children to be their Princes, and Babes shall Rule over them, and the People shall be Oppressed, every one by another, and every one by his Neighbour, the Child shall behave himself proudly against the Ancient, and the Base against the Honourable. Whereby it may be perceived, that God took it to be a Curse, next after the taking away the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water, to take from the Jews their Rulers, Teachers, Nobles, Scholars: and therefore there cannot be a greater Calamity to a People, after the Destruction of the Fruits of the Earth, whereby Famine comes, than to smite the Civil Powers, and Eminent Persons, who have been the Protectors, and Guides of the People. For then People become Murderers, and Robbers one of another, and all Places are fill'd with Fears, Dangers, Cries, and Miseries of all sorts. The Evils we have felt in our own Civil Wars, shew what Misery it is to have Soldiers Rule, and not Princes and Judges. And yet the Evils we have seen are small in comparison of what the Jews felt by the Factions there, when Jerusalem was Besieg'd by Titus: But the Evils which was come on the World by the Insurrection of the *Quinto-Monarchians*, if their Project had taken place, would far exceed them, their Design being an Universal Destruction of them that Oppose them in all the World; and when the Conscience is perverted, there being no stay to Mens furious Zeal. — p. — 60. — Sure no Tyrants have ever done more mischief than this way of the *Fifth-Monarchy-Men* would do, if it were prosecuted, nor is any Doctrine more Hellish, Antichristian and Damnable than this, that tends to overthrow all the Civil Powers, Laws, Doctrines, Forms, Degrees, Offices in Church and State, which these term the Spirit of Antichrist in the World. And if it were supposed,

supposed, that these furious Zealots should accom-
 plish their Design, after the mixture of Hypocrites,
 and the Rabble of the worst and most foolish Men,
 who could hope there would be any Peace, good
 Order or Justice in the World, or any remainder
 of sober Men? The World would be an *Aceldama*
 or Field of Blood ——— and the prevailing
 Persons ——— *Blood-Monsters*, and instead of a
 visible Kingdom of Christ on the Earth, a Solitude
 Chaos, as it was before the first Creation, and
 the Kingdom of Antichrist, or the Devil would be set up
 under pretence of making Christ's Enemies his Footstool.
 What Laws, Order, or Rule tending to further
 Religion, or Righteousness, can any expect from
 Men of such cauteriz'd Consciences, as not to dis-
 cern the mischievousness of such Doctrine and
 Practices as these have vented, especially after
 they have inured themselves to shedding of Blood
 and Rapine, with extremity? Thus Mr. Tombes
 &c. p. 62. ———

And now after such a *Renversement* of the *Ma-*
Doctrines and *Principles*, and *Morals* of Christianity
 I beg leave of these *Mock-Christians* — and *Saints*
 to Propose one Question too after Mr. Tombes. Let
 them then tell me ingenuously what doth all this na-
 turally tend to? Where doth all this Noise, this ha-
 struggling, to set up this pretended Personal visible Reig-
 of Christ center? What will it end in? Here's a
Restraint from Magistracy and Imparity taken away
 here are all *Human Laws* Cashier'd, all the *Law*
Marks and *Distinctions* of Property removed; all left
 the *Will* and *Pleasure*, Lust of our Conquering Saints
 and what might we expect they would do next?
 such a State of things, as we must now suppose, we
 must make one supposition yet, that these Conquer-
 and Subduers of the World would be utterly forsaken
 of God and his Spirit of Grace; they could never
 what they are supposed; without this supposition

we must look upon them as left entirely to themselves, to Do what seemeth good in their own Eyes: turn over the Scriptures then, wherein all the *Historical* part is Recorded for our Instruction, and consider what the *Israelites* did in the *Interregnums* of their *Judges*, and behold, all those *Impieties* Acted over again with the greatest improvement, every Man Acting according to his own Lusts, according to the wicked desires of his own Heart, which, destitute of Divine Grace and Restraint, imagineth Evil continually. What can you conceive but an Inundation of all that Licentiousness, Impurity and Debauchery, and all manner of Monstrous Wickedness, with the Universality of it, that preceded the Deluge of Waters that carried off all that Wicked and most Impious Generation, by many degrees worse than Mahometanism it self. You see the Project of these Men is such as is impossible ever to have been infused into their Understandings or Affections by the Holy and Pure Spirit of God, as contrary to the Spirit of the Gospel, as Belial is to Christ; or Light unto Darknes, overturning the whole Scope, Scheme, Design, Spirit, Meaning, End of Religion pure and undefiled, centring wholly, solely, ultimately, studiously, designedly, in and for the World, and to procure all manner of Liberty, breaking all Bars of Restraint, that Men may be left entirely loose to take their full Swinge, and Career in their abominable Lusts. Here you have the whole Soul of all this Cant, Noise and Pother out; Imagine now Hell let loose, and the Damn'd embodied again, and Acting over what was wanting to the former Accomplishment of their Desires; and behold a World full of Saints, such as our Fifth-monarchists would approve themselves to be. Imagine a Generation of Men utterly forsaken by God, without any Sense of God, of a future Judgment, Heaven or Hell, any fear of worldly Punishment, from Gibbets, Halters, Jayls, Bridewells, Axes, &c. and wholly abandon'd to their own Lusts, and the

incessant Instigations of Satan ; having all Opportunities to gratifie them, and Resolving so to do, abounding in all manner of Plenty, of the Good things of this World, and commanding them from all Parts of it, and you shall find the Foolish Stupid Turks, or the most Licentious People now upon Earth, Affes to our Saints ; nay, all the Damn'd in Hell it self, Out-brav'd and Out-done by them. And all this the Effects, the Unavoidable Fruits of extraordinary Mission, Vocation, of Immediate Teaching, by the Spirit forsooth, of Inspiration, Revelation, of Listning unto and following their Private Spirits, Opinions and Judgments, of Separating from the Visible Church of Christ, of setting up Altar against Altar, Bishops against Bishops, Churches against the One Church of Christ, and Forging, Contriving a New Kingdom for Christ, and of literally setting up Antichrist against Christ in Earnest and Indeed. This is the Effect of setting up Extraordinary against Ordinary, that is Opposing and Resisting the Order Establish'd by God and Christ in Church and State, the Standing Instructions in both, of Wresting and Perverting the Ordinary and Obvious Sense of Scripture, of Flying over the Reverend Heads of Antiquity, our Fore-fathers in the Faith, the Glorious Martyrs, and Witnesses to Christianity, and despising the Church of Christ, and of following cunningly Devised Fables, of forsaking Antiquity to run after Novelties, and New Lights, by which means we make Ship-wrack of our Faith and a good Conscience, and so become Renegades and Apostates from Christ, and fall off from the Common Hope and Salvation, of which I have already produc'd some, nay, many Dreadful Instances amongst you of the Anabaptistical Perswasion, to whom this Discourse is particularly Addressed.

I have Considered, and I hope Confuted the best Arguments for their Mission or Ministry, and prove them Insufficient to evince it by, and shewn the necessity they are under, to Shelter themselves under a

Extrac

Extraordinary Vocation or Call, which I have Examined at large, and Demonstrated the little or no Service it will do them, there being no Room for any such Plea, under this last or Gospel Dispensation, without Producing such Evidence for it, as they will never be able to do; and over and above have, from plain Scriptures and lawful Deductions from them, Expos'd some other of their Extraordinary Opinions and Practices upon them, to the just Dread, Horror, and Resentments of all sincere Christians, which have been too much Imbib'd or Embrac'd by other Sects, (which are generally Leaven'd by their Ferment, and thereby in a preparation or readiness to Joyn or Unite with them, should they ever prevail or get the day, (which God forbid) and so by Disproving Theirs, have shewn the Nullity of all the rest, and consequently of All their supposed Ministerial Acts, for want of Due Authority from him, in whose Name they pretend to Do them, and so without Benefit to the respective Subjects or Suscipients of them.

Hence they are no Church, no Christians, because at best but Nominally, or which is altogether unknown unto us as Extraordinarily, which is Tantamount to not at all, because we can affirm (to be sure) nothing of what doth not by any manner of way appear unto us, nor, as hath been said, by any Colour of Necessity can induce us to Form even a Judgment of Charity (as we commonly express it) unless in a Case of Invincible Ignorance, which I am afraid, will fall to the share of a very few indeed.

But that which makes the Case of Our Sectaries of all Denominations look the more Desperate and Deplo-
rable, is, because Separation is a Work of the Flesh, grounded upon and rooted upon Carnality, grafted upon a Worldly Spirit, and centred there; Every Sect or Schism hath its Dalilah, and as to that Sect that hath been particularly Treated on in this Discourse, we have discovered Dominion and the Worldly Empire to be its

Aim and End, and the *Rooting out Christianity*, the only *Effectual Means* and *Measures* it aims at under all the *Zeal* it pretends for its *Promotion*: It hath been shewn likewise that it bids fair, by its *Bold* and *daring Transfigurations*, to impose upon the *beedless* and *unwary*, and less *Intelligent Christians*; but if weighed in the *Balance* of the *Sanctuary*, the *Holy* and *Unerring Word of God*, the *True Catholick Principles* of *Primitive Christianity*, it will prove as *light* as *Vanity* it self, and to have nothing but a *Name*, and an *empty Title* arrogantly assumed, without the least *Right* imaginable, or any *Ground* of a *Comfortable Prospect* in the end for those who are *engag'd* in it. And hence by the way it will appear, to any one who *soberly* weighs those *Commonly Receiv'd Maxims* of *Christianity* in the *Church* for above a *Thousand Years*, upon which the *Foregoing Discourse* is founded, what little *Reason* our Men of *Latitude* have for their *Loose Opinions*, as to their *Indifference* for any *Forms* or *Professions* of *Christianity* (as vulgarly termed) and matter not what *prevails* or is *uppermost*, so *Christ* be *Professed*; and pretend an equal *Charity* and *Good-opinion* for all *Sects*, provided they *abolish Popery*, forsooth; and believe them *All* to have an equal *Right* to *Heaven* with the *Members* of the *True Church*, or would have the *One Church* consist of *All* these *Schisms* and *Sects*: If these Men really believed the *Scriptures*, and studied the *Nature* of the *True Church*, and the *Obligations All*, that hope to be saved by *Jesus Christ*, to adhere to her *Communion*, and the *True Notion* and *Danger* of *Schism* or *Separation* from the *one Church*, and that all the ordinary *Means* of *Salvation* are to be found in *Her Alone*, or in a *Word* were *Christians*: It's impossible they should be intangled in so *formidable* and *Fatal* an *Error*.

But I have not Room here to insist upon this Point, but shall only add, that in any but these latter Ages of the Church, Men of this *Indifference* would

would not have past for *Christians*, and though they may go in a Croud for *Protestants* with some, I can't suppose them one degree above *Infidels* ; nor can I find any ground for so much *Charity* as to think they will be own'd by *Christ* to bear any *Relation* unto him at the Day of *Judgment*, any more than *Turks* or *Jews*, or those who are actually out of the *Church*. To be *Indifferent* to any *Form* or *Sect* of *Christians* (in the lax sense of the Word) is to be of none at all, and to have no right in *Christ* at all ; and how this can be *Reconcilable* to the Word of God, I leave to the Judgment of all true *Christians*, and even of most of the *Sectaries* themselves. But to put a Period to this my undertaking, however meanly perform'd ; I trust in God I have designed well, to assert the Cause of my Lord and Saviour his *Church* and his *Truth*, by endeavouring to clear up some Points of grand Consequence to all who profess *Christ*, and refuting *Error* ; to which important ends if it may in any measure contribute, I shall think my Pains well bestow'd : In the mean time I humbly commend it to the *Blessing* and *Acceptance* of my most *Gracious Saviour* , and the serious consideration of all those whom it may particularly Concern.

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